

# CHURCH MANAGEMENT

*A Journal of Parish Administration*

## In This Issue

The Young Theolog Speaks

Message of Negro Spirituals

The Room in the Crowded City

Testing Church School Adults

Making an Attractive Church Calendar

*Church Management* Model Churches

Consider Him: A Cooperative Program

Modern Cemeteries

### *Live Departments*

*Constructive Programs*

*Dynamic Sermons*

APRIL  
1929

VOLUME 5  
NUMBER 7

Church World Press Inc.

Publishers

CLEVELAND

**THE  
THIEF  
IN YOUR  
CHURCH**



**T**HE THIEF in your church is indifference. Indifference steals your congregation while you sleep—yes, and often while you think you are wide awake.

Indifference employs every modern method to entice your members. He uses the park, playground, resort, automobile, movie, theatre, the gun and the rod—everything imaginable to steal the people from your church.

You must take advantage of modern church methods and overcome this great giant Indifference.

Indifference is your biggest competitor. To meet competition you must find some means of creating and holding the interest of the members and friends of your church.

**WHAT OTHERS ARE DOING**

Hundreds, yes thousands, of pastors have learned that there is nothing so successful for creating and sustaining interest in church work as a Parish Paper. A Parish Paper is an assistant pastor—an assistant that visits, talks, enthuses, informs. A Parish Paper gives strength and power to meet indifference.

**MEET INDIFFERENCE NOW**

Your church can have a parish paper without cost to you or your church if you follow our plan. Just clip this coupon and mail it now. We will send you samples and particulars without obligating you in any way.



**Mail This  
Coupon Now**

THE NATIONAL RELIGIOUS PRESS, Grand Rapids, Mich.

Send samples and full particulars of your Parish Paper Service, without obligating me in any way.

Rev. \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

C.M.—Apr.

(Write Plainly)



# "Unitype" Church Bulletin Boards



"THERE is no question that where permanency is a paramount consideration, copper and bronze materials become essential."

After years of service, "UNITYPE" is recognized as the highest attainment in copper bulletin board construction.

The "UNITYPE" line consists of illuminated and non-illuminated boards made of pure copper with statuary bronzed finish. Also an exceptional offer in the No. 65 solid oak "Church Herald" which sells at \$65, complete, here illustrated.

Boards for Church Wall, Lawn or Vestibule erection.

*A type for every need.*

*A type for every purse.*

*Where "Unitypes" May Be Seen*

**BALTIMORE**  
Methodist Prot. Bk. Concern

**BOSTON**  
Pilgrim Press  
Methodist Book Concern

**CHICAGO**  
Amer. Bapt. Pub. Society  
Church Pub. House  
Methodist Book Concern  
Pilgrim Press

Presbyterian Book Store  
Ernst Kaufmann

**CINCINNATI**  
Jos. J. Sayre & Son Co.

**CLEVELAND**  
Central Pub. House  
Chandler & Fisher Co.  
Evangelical Pub. House

**COLUMBUS**  
Lutheran Book Concern

**DETROIT**  
Methodist Book Concern

**INDIANAPOLIS**  
Meigs Publishing Co.

**KANSAS CITY**  
Methodist Book Concern

**NASHVILLE**  
Presbyterian Book Store  
Pub. House, M. E. Ch. So.

**NEW YORK CITY**  
W. L. Clark Co., Inc.  
Goodenough & Woglom  
Ernst Kaufmann  
Presbyterian Book Store  
R.C.A. Bd. of Pub.

**PHILADELPHIA**  
Heidelberg Press  
Westminster Press  
Amer. Bapt. Pub. Society

**PITTSBURGH**  
Methodist Book Concern  
Presbyterian Book Store  
**ST. LOUIS**  
Concordia Pub. House  
Presbyterian Book Store  
Eden Publishing House  
**SAN FRANCISCO**  
Presbyterian Book Store  
**WASHINGTON, D. C.**  
Lamb Seal & Stencil Co.



50 Lafayette Street

*When requesting illustrated catalogue CM-4, please give the name of your church and mention Church Management*

**W. L. CLARK COMPANY, Inc.**

*Exclusive Makers & Patentees Since 1914*



NEW YORK, N. Y.

## Church Furniture

### FORBES-BILT FURNITURE

Carries out in detail all the fineness of character and durability demanded by the most discriminating buyer.

We will gladly quote prices on pews, chancel furniture, or any other special cabinet work.

Address your inquiry to  
Department M

**Forbes Manufacturing Co., Inc.**  
**Owensboro Ky.**

VOLUME V  
NUMBER 7

# CHURCH MANAGEMENT

APRIL  
1929

## Parish Administration

Parsonage Not Tax Exempt—Arthur L. H. Street.....	480
Visitation Evangelism—Edward L. Wertheim.....	481
United Stewardship Statistics .....	482
\$300,000 Prize Church Building—Henry E. Tralle.....	483
The Highway Church—Cora M. Silvius.....	484
Consider Him .....	489
Golden Wedding Anniversary .....	493
What the Church Offers the Lonely .....	493
Making an Attractive Church Calendar .....	494
Ask Dr. Beaven .....	510
What to Do in April .....	534
Dollar Tips .....	535-537-538
Use of Cuts in Church Advertising—W. H. Skeels.....	540
Effective Methods and Tactics .....	496-531-533

## Religious Education

Junior and Adult Congregations Cooperate—Roy Deininger	490
Efficiency Tests Church School Adults—W. Edward Raffety	491
Score Card for Children—Herbert Marsh .....	494
Size of Class Rooms—Henry E. Tralle.....	550

## The Preacher

The Young Theolog Speaks Out—Lester R. Minion.....	479
Modern Cemeteries—E. D. Leach .....	487
The Minister and His Mail—Richard K. Morton.....	506
Consideration for the Young Minister.....	509
Ministers' Exchange .....	512
Summer Courses Offered Ministers .....	514
Most Ministers Can Speed Up—George Swann.....	514
Church Unity is Imminent .....	526
By Their Letters Ye Shall Know Them—John Barton Bailey	538
The United Church in America.....	548

## Homiletic Material

The Message of the Negro Spirituals—James Brett Kenna	485
Dramatic Episodes in the Life of Christ.....	496
The Genius of Protestantism—S. Parkes Cadman.....	498
Pitching Tents at Kadesh Barnea—Charles H. Nabers....	505
George Eliot's "Silas Marner"—Paul F. Boller.....	527
Pith and Point .....	528
The Legacy of Joy—Paul H. Yourd.....	534
Quotable Verse .....	484-525-526-531-533-547

## Selected Sermons

The Room in the Crowded City—John Marvin Dean.....	502
The Empty House (Children's Sermon)—Raymond C. Burns	530
The Second Wind (Children's Sermon)—Alan Pressley Wil-	
son .....	532

## Editorial Pages

The Lord is Risen—Testing Worship Material—Not By	
Might Nor By Power But By Uniformity—Lawyers or	
Witnesses—Deceptive Words—Too Many Conventions—	
Deacon Jones Column .....	499-500

Book Broadcastings .....	516-518-520-521-522-523-524-525
--------------------------	---------------------------------

Interpretative News Notes .....	539-541-543-545-546
---------------------------------	---------------------

## The Editor's Drawer

### Bright News

"What's the brightest bit of news around your corner?" I asked the business manager.

"This," he answered and he handed me a subscription bill with these verses typed on it.

A little check you'd like to have  
From me, I s'pose today,  
To keep the 'chine a running smooth  
And help your bills to pay.

So now this little check, so long delayed,

To you, with joy, I send  
And hope that others, long o'er due,  
Will cheer your heart, my friend.

"It's good poetry," he said, "and it touches a spot in my heart. I think that we deliver a good value for the subscription price of the magazine and we surely earn every cent we get. But it helps, helps mightily, when some one like E. G. Thomason of Bolton, Georgia, adds a word like this. I would like to get a hundred bits of poetry like this everyday."

"Who knows," said I, "but maybe if I publish this little incident it may start an epidemic of payments on subscriptions with bits of poetry."

"Yes," said he, "who knows."

WILLIAM H. LEACH.



**TERMS OF SUBSCRIPTION**—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly, Except August, by CHURCH WORLD PRESS, Inc.  
626 Huron Rd., Cleveland, Ohio.

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief  
Copyrighted, 1929.

Edward E. Buckow—Business Manager  
Printed in Cleveland, Ohio, U. S. A., by the Evangelical Press

## IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded against fire.

### THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

has continuously since 1898 been furnishing protection **AT COST**



Too late now to insure

### FIRE, LIGHTNING and WINDSTORM

No assessments; easy payments; profits to policyholders; legal reserve for protection of policyholders same as stock companies.

Parsonages, Homes and Personal Effects of Church Members also insured.

**NO AGENTS DEAL DIRECT**

Address

**HENRY P. MAGILL, Sec. & Mgr.**

1509-A Insurance Exchange

175 W. Jackson Blvd. Chicago, Ill.

## Daily Vacation Bible School Suggestions

Or For Our All-Year Round Work With Children

### Bible Books Memorizer

In Full Colors

Very Beautiful



A picture representation of a handsome bookcase, the separate books of the Bible on its shelves in their comparative sizes. These volumes are titled and numbered, and classified under Old and New Testament headings. Also, they are grouped as history, law, prophecy, poetry and epistles, with the number of books in each classification indicated. Size, 4 x 5½ inches.

Price, 30c dozen; \$2.00 a hundred

Printed in Black, 15c dozen; \$1.00 a hundred

Other suggestions in Our Big Supply Catalog: Four Pages of Interesting Handwork and Built-Up Posters. Five Pages of Well-Selected Bible Memory Work, in chart and card form. Color Prints of Bible and Nature Pictures. Complete Vacation Bible School Courses.

### The Library of the Bible (Handwork)

A chart, 10x14 inches containing an outline sketch of book-shelves filled with books of varying sizes, indicating the sixty-six Bible books, grouped in classified form, as law, history, etc. Pupils in classes are expected to letter the volumes and to color them with crayons appropriately, thereby creating their own theory.

A significant color scheme for the books is suggested in a leaflet provided free with each order. Price, 40c a Dozen; \$3.00 a Hundred

## Game of BIBLE LOTTO

**THREE TO FIFTEEN PERSONS MAY PLAY**  
Bible facts, incidents, characters, and places are called for in the progress of this pleasing and profitable game.

This set of cards comprises 15 larger cards, size 5x7 inches, printed in bright colors, and 120 smaller cards, 1½x2 inches. These are packed in a neat box with directions for playing. Price 60 cents postpaid. A postage saving on quantity orders.

## Goodenough & Woglom Company

HARRY GRANT SIMPSON, President

296 Broadway, New York City

One block north of City Hall Park or Chambers St.

## YOU WILL EVENTUALLY ORDER — WHY NOT NOW?

Some new collection plates will add a pleasing touch to the service. Order at once, any quantity, on approval.



63/44—New Style Collection Plate. Diameter 9 inches, plush-lined bottom, convex side means double the capacity of ordinary plate; flange on bottom permits stacking any number. Brown mahogany finish or imitation golden oak finish, \$2.65; Genuine Walnut .....\$3.00

63/46—New Style Collection Plate. Diameter 10 inches, brown mahogany finish or imitation golden oak finish, \$2.95; Genuine Walnut .....\$3.30

### Church Furniture

Pleasing in Design, High in Quality, Skillfully Constructed, Richly Finished. Price Surprisingly Low—That's DeMoulin Church Furniture.

Our fine new catalog will be mailed free. State what is needed.



**DeMoulin Bros. & Co.**

1163 South 4th Street Greenville, Illinois



**ARE** your choir and organist dissatisfied with the condition of the pipe organ?

Let us submit our plan for modernizing your church organ. We fit organs with electro pneumatic actions.

*Install Chimes and Harps  
Build Additions  
and  
Make Alterations*

No obligation for advice or suggestions

... write ...

**THOS. V. CONNER & SONS**  
617 West Murphy St., Lima, Ohio



0923-A Illuminated Cross

Proper lighting fixtures are not only essential—but most economical as well.

Good lighting effects can not be produced from antiquated fixtures.

Luminaries such as the one illustrated above bespeak of rare beauty in correct and modern church lighting fixtures. So appealing and productive to the spiritual side of our lives.

VOIGT COMPANY have devoted themselves to the scientific study of correct church lighting and will assist you in selecting the proper fixtures for your church. Write them today.

## VOIGT COMPANY

Designers and Manufacturers  
Decorative Lighting Fixtures  
for Churches

1743-49 North 12th Street  
Philadelphia, Pa.

Say: "I saw it in *Church Management*," when writing advertisers.—It identifies you.





# Now

the press of a button . . .  
the turn of a dial . . .

## *Sends forth the Golden Throated Melodies of Deagan Tower Chimes*

WHEN J. C. Deagan perfected the electric keyboard operation of Chimes, years ago, he made it possible for anyone able to pick out a tune with one finger on the piano to send forth the mellow music of Chimes. Now, even this necessity is eliminated. Through the perfection of the Electric Player, strictly automatic playing of Chimes—in exactly the correct playing tempo—is a reality! As a result, Chimes became, even more definitely than before, a most important aid in spreading the fame and influence of the Church. . . Here are the Highlights of the Deagan Electric Reproducing Player. Note each one carefully:

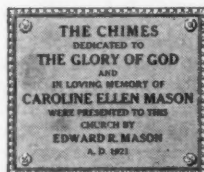
- 1—Operates with perforated rolls—anyone can change them.
- 2—A dozen or more pieces on each roll.
- 3—Starts from Push Button, also from Master Clock which is included with the Player.
- 4—Plays part of roll, or all of it, as desired.
- 5—Stops automatically after desired number of pieces has been played.
- 6—Rewinds automatically after last piece on roll is played.
- 7—Stops after rewinding all ready to play again next day.
- 8—Plays different pieces each day, for several days, without changing rolls.
- 9—Can be set to automatically play more than once each day, for example, Concert at noon, then one piece at 9:00 P. M. as Curfew.
- 10—Master Clock can be set any time during preceding 24 hours.
- 11—Rolls are all electrically recorded—hand played.
- 12—Plays Chimes in exactly correct tempo, providing an ever present guide for organist to follow when playing other pieces from Keyboard or Organ Console.
- 13—Rolls containing special programs supplied promptly to order.
- 14—Rolls for special occasions, such as National Holidays, Weddings, Funerals, Christmas, etc., regularly supplied with Player.
- 15—Does not interfere with Keyboard playing, or Chiming Device operation.
- 16—Forever disposes of the possibility of Chimes not being played because of player's illness or tardiness.
- 17—Can be started by additional push button located at any distance from Player.
- 18—Gives added assurance to donors who present Deagan Tubular Bell Tower Chimes as Memorials that Chimes will be played regularly.
- 19—The Deagan Electric Player is supplied in beautiful roll top cabinet, with compartments below for the music rolls.
- 20—Master Clock which is attractively finished is suitable for installation in any room. Can be placed any desired distance from Player.

Send for additional information.

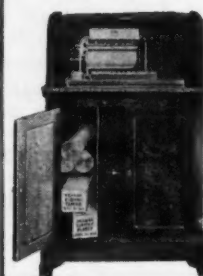
**J. C. Deagan Inc.** 190 Deagan Building  
EST. 1880 CHICAGO



The Deagan Electric Player is placed in operation either by pressing a button, or automatically, by the mechanism of a Master Clock. When the clock is used, the dial is turned to the hour at which the Chimes are to play. At precisely the proper moment the full power of majestically beautiful Tower Chimes music fills the air. A single piece or an entire program may be played.



Men and women who install Deagan Chimes as a memorial to a loved one are now assured that their philanthropy will be a daily inspiration, and therefore a daily reminder of the departed one.



Rolls containing more than fifty pieces, carefully chosen to include music for all occasions, (weddings, funerals, church and state holidays, etc.) are included with each player.



Full information on this important development will gladly be mailed without obligation, on request. The price of Deagan Tower Chimes is \$4375 and up.



VOLUME V  
NUMBER 7CHURCH  
MANAGEMENTAPRIL  
1929*A Journal of Homiletics and Parish Administration*

Edited by WILLIAM H. LEACH

## The Young Theolog Speaks Out

His View Is Presented

By Lester R. Minion, Chicago, Illinois

IN the countless private discussions of the young theologs as they gather in their study or sleeping rooms in the late hours of the night or early hours of the morning, one learns their inmost thoughts. These thoughts are only partly portrayed in the formal declarations and resolutions drawn up at the time of inter-seminary or other conferences. Stenographic reports of these clandestine gatherings of the leaders of the Church Tomorrow would startle many ecclesiastics from their dogmatic slumbers.

Certainly there is no unanimity on any subject, yet my observations in seminaries and homiletic clubs, lead me to conclude that there is a definite consensus of opinion on a number of issues, and that if the younger preachers had power today, they would change radically our existing ecclesiastical institutions.

During the discussions the problems of the ministry are very popular. The young preachers read Walter Rauschenbusch, Shailer Mathews, Harry F. Ward, Kirby Page, and Sherwood Eddy and they take courses in Social Ethics and the Social Application of the Gospel. The eighth century prophets are held up to them as shining examples of greatness. As a rule they take kindly to this position; most of them champion social righteousness. Very few of them are less than enthusiastic about the questions of peace and war, race relationships, industry, and social betterment. But they have been led to wonder just what has become of the function of the minister of the Gospel? Are they to be specialists in everything but personal religion? Is there no priestly office to fill?

It would be easy to mistake here. The bug-bear of almost all young preachers is "pastoral work." They dislike visiting

with the women and children in the afternoon, as so many churches still insist the preachers must. And yet, in the minds of theological students, the idea that every preacher is to be a prophet, is leading to much confusion. Because of it Protestant churches are too dependent upon the personality of their preachers. Each preacher has *his* way of doing things. He sets up *his* program. He may be inclined to follow Bill Stidger or to walk in the liturgical steps of a George Craig Stewart, but whatever his leanings are, his church is almost obliged to follow. Then comes a successor and he puts *his* program into effect. Not only is this true within Protestantism, it is true within the denominations.

Because of this dependence of our churches on the personality of the preachers, every man hears his predecessors discussed and it seems that there are preachers in abundance who will add their voices of blame to the slander of the men who preceded them. Such a practice would positively be anathematized by the younger men.

Certainly the neophyte preachers do not want to become standardized. Yet they wonder if it is not possible for Protestant preachers to have some functions generally recognized which will not be dependent upon their particular hobbies. Why must every bulletin board have the minister's name prominently displayed? Why must every letter-head or announcement or program have under the name of the church, the name of the man who is pastor? Is his name as important as the name of the church? Do our people go to Church or do they go to the preacher?

Young preachers would like to know if there are not some priestly functions which all Protestant clergymen should

perform? Cannot our Churches offer something at their services which will be helpful to all people, even those who do not like the preacher? Cannot those churches whose pastors are not particularly brilliant prophets, offer at their services some sacrament which will satisfy the longings of the souls of men? Should not the great body of clergymen of all faiths recognize tasks in common?

From the youthful point of view there is too much liberty and license and too much variety among the Protestant clergy. We must in some measure free the churches from this dependence upon the idiosyncrasies of every pastor that serves them. We must find some standardization which is consistent with freedom and which will give to ministers professional characteristics which they now lack.

The fact that many ordained men are now doing other work than that of serving churches is irksome to many of our younger clergy. Why does a man need to be ordained if he is to be a secretary of some Board or other? In fact, what right has he to his ordination papers unless he is performing the tasks for which his ordination qualified him? Certainly we can find laymen who are better prepared for the business activities of the church than are the men who have been trained in Theology. If a man is to become secretary of some preachers' travel bureau, or editor of some periodical, let us recognize him as actually "detached" from the pastoral profession. Above all, if a man cannot get along in the ministry because of financial burdens and he decides to sell Life Insurance or Real Estate, let him immediately surrender any ordination papers he has. Furloughs and super-numerary relationships for such reasons

are deleterious to the profession as a whole.

In the matter of a clerical garb there is a sharp division to be sure and yet I venture that were a poll taken of all our theological students, a surprisingly large number of them would favor a distinctive garb.

These leaders of the future Church do not, in their reflective moments at least, think that they have a solution for all the ills incident to free churches, but had they ecclesiastical authority, theologians would be made to recognize definite obligations and responsibilities to the profession.

This leads to the subject of denominations. The student-preachers are close enough to the small, struggling church in the over-churched communities to feel very strongly the injustices imposed upon communities and upon religion by denominational rivalries. Surely the students are proud of their denominations. Every communion has a noble past and outstanding leaders. But the tragedy of competition, the duplication of effort, the hypocrisy of excessive denominational pride and exclusiveness are too much for the young idealists. Not only do they say in their pronouncements, but they actually mean that some day denominational distinctions *must go*. Had these young preachers authority, the day of their going would speedily arrive.

This does not mean that they would insist upon uniformity among church members. Within the folds of almost any denomination are differences nearly as extreme as that of the Quaker and the Roman Catholic. Fundamentalists and Modernists and those with no formulated theology now sit in the same pews and worship in the same churches and why not? Where is there a church whose members are all agreed on theological issues? Cannot the group that is inclined to a formal, liturgical service have this service and yet consider itself an integral part of the larger church which includes those places where more emotional folk worship in evangelistic, informal services? Denominations have historic importance to be sure, and are not without advantages now, but the advantages do not warrant the keeping of these distinctions in the face of the harm they are producing and the younger preachers are iconoclastic enough to say so.

Another place in the field of practical theology where the younger preachers theorize with hammers is in the matter of salaries. The practice of classifying or judging preachers by their salaries would stop had the younger preachers authority to order it. What a travesty to speak of a preacher as a two thousand dollar man, or a five thousand dollar man! The followers of a man who had not where to lay his head; a man who

## Parsonage Was Not Tax Exempt

By Arthur L. H. Street

**A**N examination of the tax exemptions of different states shows a lack of uniformity of policy of the several states in the matter of exempting property of church organizations. Hence, it is not surprising that in one state a parsonage may be exempt and yet just across the road in another state a similar piece of property may be taxable.

In the recent case of *Beers vs. Kemp*, 19 Pennsylvania Municipal Law Reporter, 177, the Court of Common Pleas for Monroe County, Pa., decided that a parsonage is not exempt under the laws of that state, because the Constitution limits the exemption of church property to "actual places of religious worship." Responding to a contention that a parsonage is necessary to the occupancy and enjoyment of the church, the court said:

died on a cross, must shun the practice of looking for a church with a large salary. The various movements to equalize the salaries of ministers have the loyal support of the younger men.

In addition to this feeling about salaries, there is a decided antipathy among the younger preachers toward the practice of accepting passes and discounts and donations. Theological students are anything but proud that liberal concessions are made to them in the matter of seminary expenses. They would like to be on a par with other professional students. They would not demand high salaries, but they would like to have salaries adjusted so that they could pay their way and not have charity help them obtain their education. Likewise the practice of bringing gifts of food, furniture, etc., to the parsonage would be tabooed by the younger men.

Discussing finances we are led to the question of the Ladies' Aid Societies and the Women's Guilds. One would have to be blind to fact if he did not realize the vast, incalculable amount of good the Ladies' organizations have done for the churches. The statistics show stupendous amounts raised by the women. Many a church has owed its very existence to the women of the society and their sacrificial labors. Yet had the preachers of tomorrow the authority, they would insist that their usual methods of making money must cease. Bake-sales, bazaars, raffles, socials, selling perfume or other articles are hardly the most appropriate ways to finance the building of the Kingdom of God on earth.

The money which the ladies work so diligently and faithfully to collect, must some day all be collected in other ways. Much of the cost of organized Christian-

"We readily see the force of this argument, for the parsonage is a part of the church as an institution, and as such is perhaps annexed to it. If the Constitution of Pennsylvania authorized the exemption of property of churches as institutions, then unquestionably would a parsonage be exempted as a part of the property of such institution."

"From time to time, the Legislature has, by amendment, . . . extended the provisions of the Act of 1874 as to institutions. It is not, however, to any extent so amended as to places of religious worship, nor can it be, under our Constitution, amended as relates to property of churches so that property other than actual places of religious worship be exempt."

ity could be reduced by the consolidation of the smaller churches. In addition to lowering costs, fewer and more highly trained preachers would be demanded. But more important still, church membership should be made more valuable. It is too easy to join a church and too difficult for a church to remove names from its membership list. Young preachers would not demand affirmations to specified creeds, but they would demand the acceptance by each member of his just share of the expenses of the enterprise.

Lastly had the younger preachers authority they would demand efficiency of the churches. The average Sunday School methods are pitiable in spite of the great work being done by specialists in Religious Education. The books of our churches are often kept in any or no manner whatever. Insurance may or may not be looked after. The statistics given in our year-books are scarcely believed by anyone to be accurate. Bulletin board notices are left displayed long after the announced events have passed. Why, why such inefficiency? Perhaps the younger preachers are not guiltless of these charges in the places where they serve, but had they actual authority they would demand that our churches adopt modern methods of efficiency.

Yes, the younger preachers would change things today if they had the power. But they have little power or influence. Churches want experienced, married and settled men, and not men recently graduated from seminary. The beginners are told they must take minor appointments and win their spurs. They are willing to do this but the tragedy is

(Continued on page 482)



# Visitation Evangelism

## An Authorized Article on the Work of A. Earl Kernahan

By Edward L. Wertheim, New York City

THE application of business methods to the evangelistic efforts of the church has resulted in nearly 200,000 decisions by the people of America to lead Christian lives and to join the church by the way of the Visitation Evangelism plans.



A. EARL KERNAHAN

This method has been exceedingly successful during the past five years under the direction of Dr. A. Earl Kernahan, pioneer evangelist. It is Dr. Kernahan's conviction that modern Christianity can best be presented today by means of thoroughly trained laymen and pastors in an accredited business manner. Careful organization and instruction of the workers, executive efficiency backed by enthusiastic support of the claims of the Christian life—and the person interviewed will be eager to take advantage of the offer. Personal work—appealing to men individually on the basis of social, ethical, and spiritual values, while not new in theory, is quite new in practice.

The Rev. Dr. Kernahan, as pastor of an important church in Boston, Massachusetts, was not satisfied with the results of his labor. He was not making the progress he hoped for in bringing his fellow men into the Kingdom. "The bigger part of my time," he explains, "was devoted to preaching to those who were church members and who no longer really needed me. It was the vast army of men and women outside the church whom I was desirous of reaching. The efforts of mass evangelistic preaching—while astonishing in the numbers of men and women who 'hit the trail' as the results of the efforts, were far from promising from the point of view of permanent values."

The campaign last winter in New York City under Dr. Kernahan's direction, resulted in 10,109 decisions after careful previous preparation by Dr. Kernahan. The decisions were made quietly, unemotionally and were permanent, according to the testimony of pastors and workers who went through the

campaign. The workers, as always, went out two by two, first meeting at dinner in the evenings for consultation and direction. They were instructed briefly, and then going out to the homes as man to man discussed the problems of church life with their neighbors to the mutual advantage of workers and prospective Christians.

The Christian church, according to Dr. Kernahan, should be essentially a missionary organization. The propagation of faith is of distinct advantage to the morality and citizenship of the land. Visitation Evangelism has all the merits of intelligent missionary work without the drawbacks of mob enthusiasm.

There has been considerable discussion concerning the relative merits of Mass Evangelism and Visitation Evangelism. The first, according to Dr. Kernahan, may be an expensive preparation. Workers plan and strive to get the crowd out; but after all, the minister does not reach the ones whom he wishes to reach. This method requires struggling for results which can be gained much better by the simpler method of one person speaking frankly to another, not arguing but witnessing, away from all excitement. A decision under such circumstances, from the psychological point of view, is apt to be more lasting. The convert does not later excuse himself on the basis of a hasty decision made under the stress of excitement in an unnatural situation.

What would one think of a modern business concern expecting to get a crowd together and then trying to sell them en masse? The best business method is for one person to talk to another and to get him to act.

"Visitation Evangelism," Dr. Kernahan declares, "is a return to first principles as practiced by Jesus and His disciples. It wastes neither time, effort nor money with those who already belong to the church. It goes after those who are known to be outside the church. It was Jesus' own way to send the seventy—two by two—to carry on the work. That is what I am doing, and in approved twentieth century business fashion. Before I launch Visitation Evangelism Campaigns, a modern business organization is set up. A survey more exhaustive but precisely like that made for any business concern or manu-

facturer about to expand in a new territory, is made with the aid of printed forms."

Dr. Kernahan has perfected a "Directed Survey" for this purpose, and written a book by this title which will come from the press soon. Cities totaling a population of 14,000,000 people will be surveyed by him in the next ten months. A complete and accurate list of the individuals of the community is compiled and a headquarters established. Meetings of workers are then scheduled, during which the workers in the various church districts to be covered are instructed as to procedure. The various prospects are divided among the workers who go out each evening two by two to call on them, carrying with them the prospect card which represents their record of the call, and which is turned back the next evening to the captain of their team. They have with them also the "Record of Decision" card which asks three questions. "Do you receive Jesus Christ as your Saviour and do you accept Him as your Lord and Master?" (Answer: I do). "Do you receive and profess the Christian Faith as contained in the New Testament?" (Answer: I do). "Will you be loyal to the Church, and uphold it by your prayer, your presence, your gifts and your service?" (Answer: I will). On the reverse side is a like pledge, preference for church and the signature line."

Dr. Kernahan, himself, sets an example as to how the work is done by engaging in interviews with the most difficult men to win. He has led educators, business men and political leaders to decision for church membership, as well as to become active workers in the Visitation Evangelism plan. These business methods appeal to business men. Dr. Kernahan is frequently called upon to speak at civic luncheon clubs to explain this new church promotion plan for increasing interest in the church, and securing members.

Dr. Kernahan began his work as a minister at fifteen and served as pastor of a church in Vandalia, Iowa, near his boyhood farmhome. Always interested in evangelistic effort, he did considerable preaching throughout the West and finally came East to complete his education at Boston University.

"I felt that my efforts were being

largely wasted," he explains, "and I turned to the Bible for an answer. And in the Bible I found it. Jesus spread the Gospel by interview. So was born my idea of Visitation Evangelism. The fact that the whole plan is founded on an economy principle is decidedly in its favor." Dr. Kernahan's New York campaign cost in round numbers, \$12,000. Several thousand of this budget was spent by the New York Federation of Churches in preparatory work, with the number of converts totaling 10,109. More than this number joined the churches. In the Billy Sunday campaign in New York, according to recent figures, the cost was \$310,000 with two hundred (200) of the 65,000 converts now enrolled in churches. The making of Christians, who become intelligent church members, however, and not merely church members of any individual church or denomination, is the purpose of Dr. Kernahan's plan. The Visitation Evangelism has already proved itself efficient in a great many cities scattered from coast to coast. One of its greatest assets is the discovering of the laymen—as an aid to the minister, the preacher, the pastor and the bishop.

The technique of "Visitation Evangelism" has been recorded in Dr. Kernahan's first book by this name which is used as a guide by the churches. Workers are asked to secure a copy before going into the campaign, since by reading this they catch the complete spirit of the work and they are given added zest for the task. Many interesting experiences are told in Dr. Kernahan's latest book entitled *Adventures in Visitation Evangelism*, published by Fleming H. Revell.

han's first book by this name which is used as a guide by the churches. Workers are asked to secure a copy before going into the campaign, since by reading this they catch the complete spirit of the work and they are given added zest for the task. Many interesting experiences are told in Dr. Kernahan's latest book entitled *Adventures in Visitation Evangelism*, published by Fleming H. Revell.

### Speaking of Giving

While you are speaking of giving think of this record of the Seventh Day Adventists of the United States and Canada. They have a total of 110,422 members in the United States and Canada and these members contributed for missions in 1928 a total of \$2,820,114.11. Mind you, this is not for total church expenses, but for missions. It averages 49.1 cents per week per member. There may be some wealthy folks in the membership, but there are no multi-millionaires, and the rank and file are people of very modest incomes. They do, as a whole, believe in tithing and this is probably the explanation of the large receipts for missionary purposes.

The family is the only institution in which Communism can be made to work. Love is, after all, the solution of most social problems.—Dean Inge.

### The Young Theolog Speaks

(Continued from page 480)

that when they rise to places of ecclesiastical power, they have lost much of their glowing idealism.

Older men will say the younger preachers think they could do a lot but they would find the task impossible. What they need, the elders say, is to meet the problems face to face and experience will mellow and disillusion them. Others say the younger men would destroy our organizations were they given control, and have nothing with which to replace them. Perhaps this is all true. In this case we shall always have men like Mr. Robert Cashman pleading for more business methods in the churches. Our seminaries will have to continue to plead with our clergy to return to the seminaries during the summers in order to revive their ambitions, sharpen their intellects, and renew the idealism which was theirs when they left the seminary.

Is there not some way in which we can keep our younger preachers in that blessed innocent state where they believe the impossible can be done?

## UNITED STEWARDSHIP COUNCIL STATISTICS, 1928

This statement contains answers to questions submitted to the officials of the Communions named below. The amount received for benevolences is "from living givers." The amounts in Column "I" include not only gifts from living givers but also income on permanent funds, legacies and any other sums that may have been received. In Column F is recorded \$12,728,930.73 which was not reported for Column G. If added Column G would total \$105,054,706.20. The Per Capita in Column C would be \$4.51.

A  Communion	B C D E Per Capita Gifts				F Total Gifts for Budget Benevolences	G Total Gifts for De- nominational Benevolences	H Total Gifts for Con- gregational Expenses	I Total Gifts for All Purposes	J Member- ship in United States and Canada	K  End of Year
	Budget Benevo- lences	Denom- ina- tional Benevo- lences	Congre- gational Ex- penses	All Pur- poses						
1 Presbyterian, U.S. (S).....	\$10.41	\$12.40	\$23.18	\$35.58	\$ 4,628,817.00	\$ 5,513,747.00	\$ 10,312,726.00	\$ 15,826,473.00	444,657	March 31, 1928
2 Baptist Convention of On- tario and Quebec.....	7.07	....	28.64	37.89	459,352.00	.....	1,861,538.00	2,462,708.00	65,102	Sept. 30, 1928
3 United Presbyterian.....	6.44	9.36	23.70	35.55	1,128,727.00	1,639,382.00	4,150,165.00	6,224,733.00	175,075	March 31, 1928
4 Reformed in America.....	5.63	8.58	26.34	38.52	878,056.00	1,338,866.00	4,111,947.00	6,011,833.00	156,089	April 30, 1928
5 Presbyterian, U. S. A.....	4.99	6.21	25.25	39.11	9,575,506.00	11,921,424.00	48,453,787.00	75,054,538.00	1,918,974	March 31, 1928
6 United Church of Canada..	4.72	6.11	20.83	27.68	3,011,523.00	3,893,593.00	13,289,224.00	17,654,901.00	637,750	Dec. 31, 1927
7 United Lutheran.....	4.41	....	19.56	23.98	4,109,735.00	.....	18,247,450.00	22,368,113.00	932,678	Dec. 31, 1927
8 Lutheran, Other Synods.....	4.41	....	14.27	18.69	4,385,231.00	.....	14,176,080.00	18,561,061.00	993,305	Dec. 31, 1927
9 Lutheran Synodical Confer- ence.....	4.41	....	15.85	20.26	3,698,328.00	.....	13,324,433.00	17,022,778.00	840,395	Dec. 31, 1927
10 United Brethren in Christ (Old Constitution).....	4.32	....	14.75	19.04	76,284.73	.....	259,973.40	335,658.45	17,624	Apr. 30, 1928
11 Evangelical Church.....	4.16	5.66	23.64	30.44	908,192.06	1,234,037.50	5,163,824.06	6,634,343.83	221,123	Aug. 31, 1928
12 Baptist, North.....	3.85	4.39	17.80	23.76	5,435,868.32	6,198,825.00	25,150,524.00	33,566,316.85	1,412,879	April 30, 1928
13 Protestant Episcopal.....	3.62	5.66	34.11	38.69	4,319,068.59	6,750,340.27	40,628,013.47	46,088,274.32	1,190,938	Dec. 31, 1927
14 Methodist Episcopal.....	3.53	4.25	19.90	24.81	14,069,284.00	16,910,564.00	79,238,203.00	98,753,030.00	3,980,931	May 31, 1928
15 Congregational.....	3.31	4.07	23.75	30.95	3,076,663.00	3,779,199.00	22,056,818.00	28,736,212.00	928,558	Dec. 31, 1927
16 Methodist Episcopal S.....	3.28	5.34	10.92	16.70	8,461,273.31	13,768,782.95	28,125,728.00	42,837,697.00	2,575,999	Dec. 31, 1927
17 Brethren.....	3.25	3.93	19.50	23.47	428,811.00	518,947.00	2,571,425.00	3,090,372.00	131,648	Feb. 29, 1928
18 United Brethren in Christ..	2.92	3.64	13.51	17.51	1,157,913.00	1,441,131.00	5,348,304.00	6,930,435.00	395,854	Sept. 30, 1928
19 Disciples of Christ.....	2.74	3.53	10.59	13.97	4,461,236.63	5,753,698.56	16,292,564.77	22,046,263.33	1,538,692	June 30, 1928
20 Reformed, United States.....	2.66	4.11	15.65	20.11	947,278.79	1,462,880.00	5,574,547.00	7,161,521.00	356,093	Dec. 31, 1927
21 Christian.....	2.39	3.78	12.39	16.11	228,514.00	351,613.00	1,183,719.00	1,539,298.00	95,528	Sept. 30, 1928
22 Evangelical Synod.....	2.05	2.61	23.46	27.07	508,883.84	646,966.71	5,809,569.11	6,702,967.53	247,575	Jan. 31, 1928
23 Moravian, North.....	....	12.88	48.77	72.53	.....	236,552.23	895,654.04	1,332,206.27	18,367	Dec. 31, 1927
24 Evangelical Lutheran Au- gusta Synod of N. A.....	....	4.71	19.19	23.90	.....	1,060,448.25	4,323,253.97	5,383,702.22	226,932	Jan. 1, 1928
25 Baptist, South.....	....	2.09	8.53	10.62	.....	7,904,778.00	32,133,481.00	40,038,259.00	3,765,001	April 30, 1928
	3.57	4.52	17.30	23.30	\$75,954,546.27	\$92,325,775.47	\$402,682,961.82	\$532,368,714.80	23,267,767	

Y. W. C. A.—	Foreign.....	\$ 372,648.00
	Home.....	2,152,460.00
Y. M. C. A.—	Foreign.....	\$1,867,500.00
	Home.....	1,129,200.00

Compiled for the United Stewardship Council,  
HARRY S. MYERS, Secretary,  
276 Fifth Avenue, New York City



# \$300,000.00 Prize Church Building

By Henry Edward Tralle, Editorial Adviser, Church Management

This is the third in the series of Church Management Model Church Selections. After the decisions had been announced but before the awards were made it was learned that changes in the plans of the Bream Memorial Presbyterian Church of Charleston, West Virginia, disqualified it for consideration in the \$400,000.00 class. After a reconsideration the award for that class was made to the First Presbyterian Church of Orange, New Jersey. The story of that church will appear in our next issue.

THE best of the plans and designs in the \$300,000.00 Class entered in the Church Management competitions were, according to the decision of the judges, those of the Central Methodist Episcopal Church in Muskegon, Michigan. The building is now in process of construction.

"The auditorium, with rear gallery," writes the pastor, Rev. Alfred Raymond John, D. D., "will seat about 1,000. The parish hall will seat about 600. The chapel will seat 125. There will be spaces to accommodate a Sunday School of from 800 to 1,000 very comfortably."

The descriptive and informational paragraphs which follow are, for the most part, extracts from bulletins issued by the church.

The building committee has worked with three distinct objectives in mind. First, to provide an auditorium that may be kept sacred for the use of worship only. Second, to provide ample capacity for departmental Sunday School organization. Third, to provide ample social and recreational quarters featuring the young people's activities in the main.

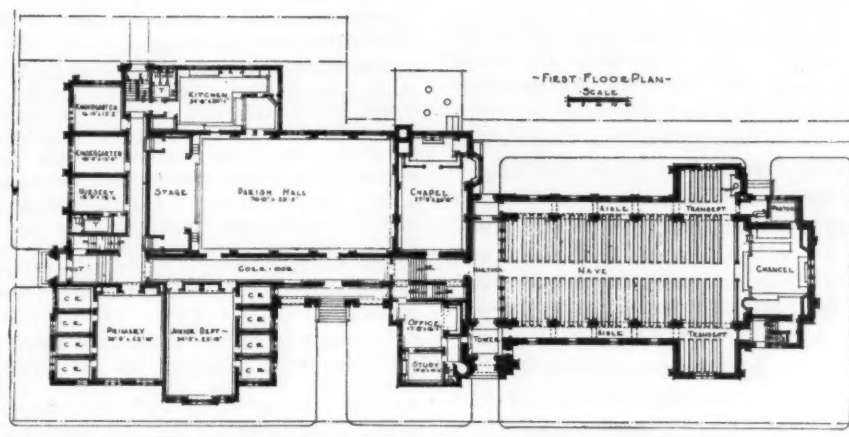
Architecturally, the proposed new building has been treated in the English Gothic style. The exterior walls of the building are to be constructed of Indiana Bedford shot-sawed, random Ashlar stone, with the large windows of stone tracery into which cathedral glass will be set. The partitions will be of gypsum blocks and plaster from the United States Gypsum Company of Chicago, and the roof will be of dark red tile shingles from the Ludowici Celedon Company of Chicago. The dimensions over all will be approximately 120 feet by 264 feet.

The auditorium proper will be but a



Central Methodist Episcopal Church  
Muskegon, Michigan

(From Architect's Drawings)



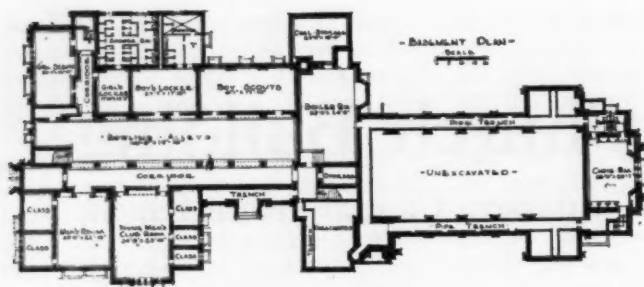
-CENTRAL METHODIST EPISCOPAL CHURCH-MUSKEGON-MICHIGAN-

First Floor Plan

few steps above grade level, and will be in the shape of a cross, with choir loft and chancel occupying the end along Webster Avenue. The auditorium as regards interior will incline toward cathedral type with three aisles—one on either side and one in the center; the two aisles at the side, however, being determined by the space between the pillars which support the roof and the outside walls, leaving a clear vision to the pulpit from every seat in the auditorium.

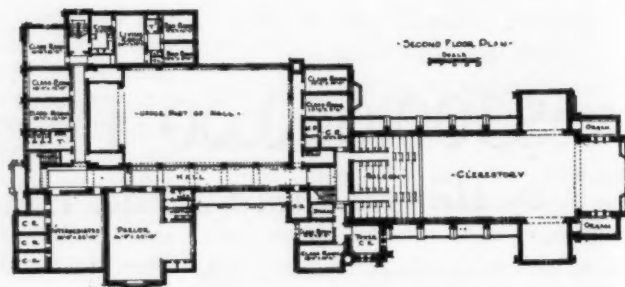
One of the interesting features of the new building will be the choir room, under the chancel, near Webster Avenue. This is the only room under the church proper. The room will be 20 by 28 feet with two rest rooms adjoining and a large closet for wraps. Here the choir may meet at any time convenient to them for practice, and in no way disturb any other meeting in any other parts of the building, nor be themselves disturbed.

The church house unit will feature the



-CENTRAL METHODIST EPISCOPAL CHURCH-MUSKEGON-MICHIGAN-

Basement Plan



-CENTRAL METHODIST EPISCOPAL CHURCH-MUSKEGON-MICHIGAN-

Second Floor Plan

social, recreational and educational program of the church, and will consist of a three-story building to be located in the Muskegon Avenue and Second Street corner.

In the basement, there will be rooms for the Boy Scouts and the Girl Reserves, with shower and locker rooms; men's club rooms and classrooms; bowling alleys; and rooms for boiler and coal storage.

On the first floor will be the following: Executive offices; chapel, for Young People and various secondary assemblies; parish hall, with stage and kitchen, for socials, dinings, lectures, entertainments, and religious dramatics; nursery and kindergarten rooms; and Primary and Junior assembly-rooms and classrooms.

On the second floor, are a parlor with kitchenette, for the use of the Ladies' Aid and other women's organizations; assembly-room and classrooms for Intermediates; classrooms for Seniors and Young People; and living quarters for janitor.

It is planned that the various school-rooms on this floor will be used, not only for Sunday and week-day religious education, but also for various semi-religious and club activities.

In closing this presentation of these plans, the writer must say that we have here one excellent example of the newer type of church buildings, which provide assembly-rooms and classrooms of standard schoolhouse construction, with permanent plastered partitions and single hinged doors, for a graded, departmentalized church school, as well as attractive rooms for Christian recreation and for preaching and worship. He desires also to express his cordial appreciation of the work of the architects of this building, Mr. E. M. Conover and his associates of the Bureau of Architecture of the Methodist Episcopal Church, who are exerting no small influence in behalf of higher standards of church architecture among the Methodists of America.

## The Highway Church

By Cora M. Silvius

WHEN we built our new church there was quite a discussion. The more conservative wanted to build it on a back street where the noise of the traffic would not bother us. The more progressive wanted it on the main street. They contended that we would have to be where people would see us. Strangers always see the main street of a city before they see the back streets.

The progressives won in the final vote. Perhaps because the man who was going to give the largest amount of money was a progressive. And we have never been sorry.

We have put up invitations in the Auto camps. One of our members is on hand every Saturday evening to hand out a printed invitation to any person he finds. We have a banner before the church telling that this is US. We have a bell, and chimes. We have the best music money can procure. We have good congregational singing. This is made possible by having twenty-five of our best singers scattered about in the pews.

We have good sermons, only twenty minutes long. Not the fire and brimstone sort, but the Christ kind. The sort of sermon which calls for repentance and service. We do not rant against the automobile and say it keeps the people away from church. We thank God for the cars. We pray that they will be used to take the people out to where the grass is still green. There is no running down of things. We try to build up. Everything is up, up to heaven, and glory, and the better way.

We try to preach only good thoughts. We know the bad is there. We speak of it. But we leave the worst to the newspapers. We hunt for the good things in the world. Our pastor tells us of the good deeds he has discovered being done during the week. And the strange part of it is that some times he has to use all the sermon time to tell us of the good deeds done that week. It just shows that God's people are still busy. Oh, yes, there is plenty of good if you just look for it.

We are on the main highway and we

rejoice in the fact. Even the conservatives are rejoicing. They have found that we did not have our light hid under a bushel. We have a good thing and we are telling the world about it. We have found it pays to advertise.

### LIFE

I said to God: "Life is a wine cup,  
A thing to be drained while we may,  
And those who drink most deeply  
And emptiest cast it away;  
The ones who have claimed the full measure  
Of all the joy it can give,  
Are those who have learned most completely  
What it means to be conscious and live."

But God said: "No life is a picture,  
A thing you may paint as you will,  
Your colors are of your own choosing,  
And yours is the measure of skill.  
You may paint, and the curse or the blessing  
With all of their burden or worth,  
When your brush has been dropped will be treasured  
As your gift to the children of earth."  
—Charles E. Flynn.

You have got to try to teach people to feel together and think for themselves instead of thinking only together and feeling for themselves. It is going to be done in the realization of the idea that we are all children of one family.—  
Bishop of Manchester.

In my opinion, the wisest way to teach history is to begin with to-day and yesterday and work backwards. What does it matter who was or was not responsible for wars a hundred years ago. The important thing to know is that the United States fought by the side of England in the World War that was fought for freedom and justice and for the cause of mankind at large. I think the Kellogg pact is the finest gesture toward the peace of the world that has been made in our time.—Lord Allenby.



# The Message Of The Negro Spirituals

By James Brett Kenna, Des Moines, Iowa

IT was my good fortune to have been born in the South. My parents were not only very religious, and deeply appreciative of all that concerned religion, but they were quite musical, especially my father. My southern birth and rearing, and my religious and musical heritage, gave me a good opportunity to study the life and characteristics of the Negro at first hand. I was nearly thirty years old before leaving the South. I have continued to study the music and poetry of the Negro race. This personal history is given as a background of my discovery regarding the "Pulling power" of the "Spirituals" for Sunday evening church services.

"Negro Spirituals" is a much used term today, and often misused. A radio announcer last week announced a "beautiful and attractive Negro spiritual, *Swing Along Chillun*." The song is no more a spiritual than I am an aviator, and I have never been in a plane. It is a lilting dance song, in no way related to religion. Someone sometime should write an article indicating the various kinds of Negro music, and giving the spiritual its proper place, not as minstrel music, but as the very heart-cry of a race, in deepest reverence seeking its way up to God, and hope, and light. Discerning whites and most Negroes resent the flippant use of the religious music called "spirituals" as a medium for buffoonery.

I have given three Sunday Evening series of "spirituals" the last three winters, with astonishing results from the standpoint of interest. The first series drew an average attendance of 893; the second, one evening of which was marked by a severe storm at service time, an average of 797; and the third, just recently completed, an average of 429. The first two were in the same church, where we had built up a fair evening attendance. In the last one, the results should be understood in the light of several facts. For one thing, we have had the most severe weather Iowa has seen for years. Again, we lacked a "Sunday evening habit" in the church. Finally, just across the street, in a large and marvelous Shrine Temple, with the finest equipment money can buy, is a program in the hands of one of the most successful and talented young Ministers of whom I know. He has been carrying on his work for three years, and draws very large crowds. I had been in the City but one month, and took a church

This article gives an honest recognition of one of the contributions of the Negro race to our religious values. Born and reared in the Southland, equipped with a natural sense of sympathy and appreciation Dr. Kenna has given, in this article, an evaluation of the Negro spirituals which will be appreciated by all readers of this magazine.

that had had very poor attendance at evening services for several years.

I sing most of the songs myself. I am no operatic star by any means, but I am fortunate enough to have had some vocal training, and have made singing a special interest for years, having had some concert experience. There are several advantages in singing the songs myself. I can change them, or adapt them, or shift their order at will, and I am always sure that my interpretation will not clash with the main objectives I have in mind for the service. It is not necessary, however, that the minister be the singer in order to make the service effective. Serious-minded people who sing with earnestness and who will study the Negro dialect, can do it effectively, the minister making the comments. As an added item of interest, I have on several occasions invited in colored people to sing. One time I had a nationally known colored man, not a specialist in music, however, to come and sing. Again I had a male quartet of colored boys. Again I had a Community chorus of colored people. But always I sing most of the songs myself, for the reasons just given.

These songs are the "sermon." Other items in the order of service help to build atmosphere. But they are not allowed to take away the main point of what we strive to do, namely, present the Gospel message by means of a program of Negro Spirituals. In the main, I introduce each point of the sermon with a Spiritual. This plan tends to become artificial, however, so at other times I sing all the songs together, either at the beginning or the close of the sermon. I have never allowed any service to be conducted in such a way but that it was easy and natural for people to make the Christian decision and join the church. My notations on these services indicate that a very gratifying number of people "joined" at the close. An outline of the

last series of services may be suggestive to any who may desire to use the idea.

Message number one, *A Burdened Heart Finds Relief in Jesus*. Comments:—The Negro life out of which these songs grew was full of grief and sorrow, and burdens were often terrific to bear. It is natural, therefore, that many of the spirituals should be an expression of longing for relief from burden. Sometimes the troubles borne were outward, those of condition and circumstance. Again they were inward, the struggles of a soul to find its way through its own problems of spiritual development and growth. Hear, therefore, the Negro as he pours forth his soul in song:

"Nobody knows de trubble I've seed,  
Nobody knows,—but Jesus;  
Nobody knows de trubble I've seed,  
Glory Hallelujah!

Sometimes I'se up, sometimes I'se down,  
O, yes, Lo'd.  
Sometimes I'se almos' to de ground',  
O, yes, Lo'd.  
Nobody knows de trubble," etc.

Again the trouble was inward, and had to do with the inner experience of the soul itself. But again relief was sought in Jesus.

"I'm troubled, I'm troubled, I'm troubled  
in de min'  
If Jesus don' help me, I sholy will die.  
O Jesus my Saviour, on thee I'll depen',  
When troubles am near me, you'll be my  
true friend'."

Or, the soul realizes that it is only through personal prayer, centered in the problems of the individual soul, that relief can come. Then the spirit soars, and the voice sings—

It's me, It's me, It's me, O Lo'd,  
Standin' in de need ob prayer,  
It's me, It's me, It's me, O Lo'd,  
Standin' in de need ob prayer.

It's me, It's me, It's me, O Lo'd,  
Standin' in de need ob prayer,  
'Tain't my pastor, 'tain't my deacon.  
But it's me, O Lo'd,  
Standin' in de need ob prayer.

It's me, It's me, It's me, O Lo'd,  
'Tain't my brother, 'tain't my sister,  
But it's me, O Lo'd

— — — — —  
'Tain't my father, 'tain't my mother,  
But it's me, O Lo'd

But the time often came when, even though it was recognized that prayer for the individual was necessary, prayers would not "get through," as older people used to say. Then—

I couldn't hear nobody pray,  
I couldn't hear nobody pray,  
O way down yonder by myself,  
I couldn't hear nobody pray.  
- - - - -

The darkest hour is just before the dawn. The shadows in the valley but prophesy the mountain heights. Surely this is true with the spirit of man also. The refuge of the cross, or of the Christ, is the only safe refuge then. So we sing—

"Steal away, steal away,, steal away to Jesus:  
Steal away, steal away home,  
I ain' got long to stay here.

My Lo'd calls me, He calls me by the thunda'  
De trumpet soun's it in-a-ma soul,  
I ain' got long to stay here.

Steal away, etc. . . . .  
My Lo'd calls me, He calls me by the lightnin',  
De trumpet, etc. . . . .

Steal away, etc. . . . .

In the message of these songs that come from the heart of a race we have our message this evening. Every heart here has its burdens. Every soul at times is in the valley of despair and grief. Each of us may say, "Nobody knows de trubble I've seed." Each of us is "Troubled in de Min'." Every person of us feels himself "Standin' in de need ob prayer." Who has not gone down into the valley and felt that he "Couldn't hear nobody pray?" And all will testify that when we "Steal away to Jesus" we find rest and peace. Therefore as we go let us cry out of our hearts to our Heavenly Father, that our burdens may be lifted and peace may come into our souls.

Second Message:—Tonight we are to have *Songs of Heaven and Home*. (The comments will be peculiar to each Minister. I shall, therefore, just suggest the songs to be used.)

Before taking up the spirituals, which I shall sing, I have asked the Male quartet to sing three numbers. First, a wonderful modern composition, with a background of Negro life, namely, Dvorak's *Goin' Home*, from his *New World Symphony*; second, two spirituals, *Roll, Jordan Roll*, and *Hush, Somebody's Callin' Ma Name*.

Now I sing several songs that are on the central theme of our evening message. First, is *I Want to be Ready*.

I want to be ready,  
I want to be ready,  
I want to be ready, Ma Lo'd,  
To walk in Jerusalem, just like John.

John said dat city was jus' fo' square,  
Walk in Jerusalem, jus' lak John,  
An' he declared he'd meet me dere,  
Walk in Jerusalem, jus' lak John.

I want to be ready, etc. . . . .

When Peter was preachin' at Pentecos'  
Walk in Jerusalem, jus' lak John,  
He was baptised wid de Holy Ghos',  
Walk in Jerusalem jus' lak John.

I want to be ready, etc. . . . .

Next we will have *Heav'n or I got a robe*

I got a robe, you got a robe,  
All-a God's chillun got a robe,  
When I get to heav'n goin' to put on ma robe  
An' goin' to shout all ober God's heav'n,  
Heav'n, Heav'n,  
Ever' body talkin' 'bout Heav'n  
Ain't goin' dere—  
Heav'n, Heav'n, goin' to shout all ober  
God's heaven.

I got shoes, etc. . . . .  
I got a harp, etc. . . . .  
I got a crown, etc. . . . .

By an' By, a song of release from the load

O, By an' by, by an' by,  
I'se goin' to lay down my heavy load,  
O, by an' by, by an' by,  
I'se goin' to lay down my heavy load.

I know ma robe's goin' to fit me well,  
I'se goin' to lay down my heavy load,  
I tried it on at de gates ob hell,  
I'se goin' to lay down ma heavy load.

O, by an' by, etc. . . . .

Now a weird song of peculiar symbolism and suggestions, *O Peter, go ring-a dem Bells*; very odd and quaint, and with a peculiar power to stir the emotions, so that shouting is often heard when the song is sung among negroes

O Peter go ring-a dem bells,  
Peter go ring-a dem bells,  
Peter go ring-a dem bells,  
I heard from heav'n today.

I wonder where ma Mother is gone,  
I wonder where ma Mother is gone,  
I wonder where ma Mother is gone,  
I heard from heav'n today.

I heard from heav'n today,  
I heard from heav'n today,  
I thank God, and I thank you, too,  
I heard from heav'n today.

O Peter, etc. . . . .

The final for tonight is the ever popular, and wonderfully moving, *Swing Low Sweet Chariot*

Swing low sweet chariot,  
Comin' for to carry me home,  
Swing low sweet chariot,  
Comin' for to carry me home.

I looked ober Jordan and whut did I see,  
Comin' for to carry me home?  
(Voice from crowd, "What'd you see brudder?"

A band ob angels comin' atter me  
Comin' for to carry me home."

Swing low, etc. . . . .

If you get dere befo' I do,  
Comin' for to carry me home,

Tell all'er ma friend's I'se-a comin' too  
Comin' for to carry me home.

Swing low, etc. . . . .

Third message, *The Way of the Cross*, or *The Penitent Climb to Christ*. The cross is central in Christian teaching. The tragedy of it makes a tremendous appeal to a people accustomed to hardships and suffering. Many of the most beautiful of the spirituals have as their theme the suffering of Jesus. There are at least half a dozen beautiful and impressive songs on this one theme. But to build up our message we shall take the following—

First, *Weepin' Mary*

If dere's anybody here like weepin' Mary,  
Call upon your Jesus an' he'll draw nigh—

If dere's anybody here like weepin' Mary,  
Call upon your Jesus an' he'll draw nigh.

O.o.o....o Glory, glory hallelujah,  
Glory be to my God, who rules on high.

Following the penitential prayer of weeping Mary is the reminder that *Somebody's Knockin' at Yo' Doo'*

Somebody's knockin' at yo' doo'  
Somebody's knockin' at yo' doo'  
O.O.ooo Children, why don't you answer  
Somebody's knockin' at yo' doo'...

Knocks like Jesus...  
Somebody's knockin' at yo' doo'...  
Knocks like Jesus,  
Somebody's knockin' at yo' doo'...  
O.O.ooo sinner why don't yo' answer  
Somebody's knockin' at yo' doo'...

The door of the heart is opened, and Jesus comes in, and then we sing—*Rise Mourners*

Rise moaners, rise moaners,  
O won't you rise an' tell whut de Lo'd has done fo' yo'?

Yes, he's taken ma feet out ob de miry clay,  
An' he's placed dem on de right side ob my Father.

Rise brothers, rise brothers,  
O won't you rise an' tell whut de Lo'd has done fo' yo'?

Then a song of jubilation over the repentance of the sinner . . . . *I've jus' come from de fountain*

I've jus' come frum de fountain,  
I've jus' come frum de fountain Lo'd,  
I've jus' come frum de fountain,  
His name's so dear.

O brothers, I love Jesus,  
O brothers, I love Jesus,  
O brothers, I love Jesus,  
His name's so dear.

Been drinkin' from de fountain, etc. . .

Finally, the secret of it all is, the Cross, and what happened there whereby one could weep one's sins, hear the knock at

(Continued on page 488)



# Modern Cemeteries

By E. D. Leach, Founder Forest Lawn Memorial Park, Beaumont, Texas

**T**HE word cemetery means a sleeping place. It was first applied to places of burial by the early Christians, although earth burial had been practiced since long before history began. The Romans practiced cremation, but owing to the belief in the resurrection of the body, the early Christians rejected it and have quite generally used earth burial ever since.

Since early times the Christians have interred the bodies of distinguished persons in vaults in or under churches, the less distinguished being buried in the surrounding church yards. This practice is much more general in Europe and England than it ever has been in this country. The burial of the remains of Woodrow Wilson in a crypt in the Episcopal Cathedral in Washington, will probably start a practice which will ultimately make that structure an American Westminster Abbey.

The old country practice of having the community cemetery surrounding the church, while adopted in some of the earlier settlements, never became very extensive in this country. Even where the first cemeteries were in the church yards, the settlements soon grew to such proportions that it was necessary to establish larger burial grounds outside of the congested sections. This condition is still troubling the faster growing cities, and will continue to do so for years to come, unless some other method for the disposal of the dead is provided. Legislation has stopped the establishment of new cemeteries near the larger cities. The restrictions are such that no new cemeteries can be established anywhere near New York, or nearer than fifty-five miles from the heart of Chicago.

One of the most notable church yards in this country is that of Trinity Church in New York

The new development which is supplanting the grotesque and gaudy cemetery display with the memorial park as a resting place for the dead is one all ministers can be in sympathy with. This presentation brings information regarding the newer ideas already finding expression in our cities.

City. On Broadway at the head of Wall Street, this small cemetery occupies ground that is now about the most valuable of any in the world. It was used as a grave yard before the first Trinity Church was erected in 1698, as the oldest tombstone bears the date of 1681. There is no way of telling how many bodies have been buried there. It is known, however, that during the American Revolution thousands of soldiers were interred there, the bodies in many cases being placed one on top of the other. This is an old European method of conserving space, and was used to such an extent that it was necessary in 1781 to raise the surface of Trinity church yard several feet by hauling in dirt in order to protect the bodies interred there from exposure.

As new settlements were started west of the Atlantic seaboard, little thought was given to burial grounds until a death occurred among the settlers. Then someone would donate a plot of ground for burial purposes. If the community

developed into a city it usually had a municipal cemetery which was cared for by taxation. The burial places of smaller communities were looked after once a year or so by a few of the more public spirited citizens. There was very little difference in the appearance of the church yard, the free cemetery of the smaller places and the municipal cemetery, unless the latter showed signs of better attention. The municipal cemetery has always been more or less of a burden to the tax payers and they frequently refuse to care for one after it has been filled up. In neither case was there ever much effort made to lay out the grounds, do landscaping, regulate the size or character of the monuments, enclosures or anything else.

Without restrictions of any kind it is needless to say that many unexpected means of expressing grief and religious belief can be found in old cemeteries, as well as most atrocious effects resulting from the jumble of foolish-looking stones crowded among more pretentious ones.

The modern cemetery, however, is quite different, thanks to the genius of a German landscape artist by the name of Adolph Strauch who came to this country in 1851 and became superintendent of Spring Grove Cemetery at Cincinnati, Ohio. Here Mr. Strauch began practices which have revolutionized cemetery ideas and methods and have resulted in giving the United States the

finest cemeteries in the world. It was Strauch's idea to make the grounds beautiful instead of grewsome and to remove everything which tended to mar their beauty. Of course, he met with violent opposition as he proposed to change things. First one lot owner after another was won over, until he was permitted to level



Forest Lawn Memorial Park, Beaumont, Texas  
(Contrast this with view on next page)

the mounded graves, remove all curbs, enclosures, unsightly stone work and actually reduce the number of tomb stones to a minimum, until Spring Grove Cemetery became a place of peace and beauty.

Other cemeteries, seeing the wisdom of Mr. Strauch's methods, began to follow them, and in some places even advances were made. Instead of both head and foot stones at each grave, but one family monument was allowed in the center of each lot, and that of regulation design and material. Single graves and small lots were left without monuments. Carefully planned grounds, designed with a view of making the cemetery a place of beauty, became the practice. Lot owners were later restricted to placing monuments only on certain lots, while the other lots were left clear, and were further restricted in the planting of shrubs and flowers. This brought about what was known as the lawn-type cemetery. The evolution continued until today there are a large number of park-type cemeteries, or burial parks, as they are called, where all monuments are prohibited, the graves being marked by granite or bronze tablets laid flush with the ground. These tablets, it is contended, do everything a more expensive monument will do except tip over—they mark the grave. They are relatively inexpensive and prevent both the vulgar display of wealth and of bad taste. The final result is that instead of a grewsome orchard of stone, there is a beautiful park filled with trees and shrubs and flowers, with well-kept lawns.

The most serious serious problem connected with a cemetery has always been its maintainance. This is equally true whether it is a church yard or a municipal cemetery. When such a cemetery once ceases to be used, it becomes a burden and is not infrequently abandoned. An abandoned cemetery is about the most depressing thing imaginable.

It has remained for the resourcefulness of the American business and financial man to work out a plan for the perpetual care of cemeteries. The plan now used by all privately owned cemeteries—and the most of our better cemeteries are now privately owned—is to



Too Many Cemeteries Look As This

establish an endowment fund by placing in the hands of a trust company or of trustees a portion of the amount received for burial space. The fund thus created is invested by the trustees and the income used by them to maintain the cemetery in good condition, even after it is filled and no longer used for burial purposes. The more monuments there are in a cemetery the more it costs to maintain it. Consequently the park-type cemetery is the most easily kept in order. The amount set aside for the endowment fund can now be estimated with approximate exactness when the type of the cemetery that is to be maintained is known.

When properly endowed a burial park becomes an asset to any community, for even after it is no longer used for burial purposes its use as a park can go on forever without placing a financial burden upon anyone. Those who bury their departed in such a place have the assurance that it will never be abandoned nor neglected and that it will always be a resting place in fact as well as in name.

No modern cemetery is complete without a community mausoleum. These mausoleums are usually magnificent buildings, finished with granite and marble, containing one or more chapels with pipe organs and other facilities for properly conducting the last rites. There are family rooms scattered through the building with crypts enough for all the members of a family. The walls are filled with individual crypts which are sold singly or in pairs. Space in these buildings is sold in advance of need in much the same manner as space in the ground is sold, but at a much higher price. The buildings are endowed so as to be kept in repair and cared for forever.

The scarcity of burial ground near

the centers of population is increasing the demand for space in such buildings and they are multiplying rapidly. It will soon be possible for any American community to offer its residents mausoleum facilities equal to those reserved in Old World Countries for kings and potentates.

### Negro Spirituals

(Continued from page 486)

the heart's door, rise from the mourners bench, shout with joy while coming from the fountain. Therefore we sing in closing, "Were you There" (and while we sing this song the lights will be turned down, the lighted cross at the front will be turned on slowly with a dimmer, the organ will play softly)

Were you there when dey crucified ma' Lo'd?

Were you there when dey crucified ma' Lo'd?

O.O.ooooo Sometimes it causes me to tremble, tremble, tremble,

Were you dere when dey crucified ma' Lo'd?

Were you there when dey laid him in de tomb?

Were you there when dey laid him in de tomb?

O.o.oooo Sometimes it causes me to trmble, tremble, tremble.

Were you dare when dey crucified ma' Lo'd?

Invitation:—While the lights are still out, and the room is lighted only by the dim radiance of the cross, the organist will continue to play the song just sung, using the chimes only, and the Minister will stand within the chancel. If there are those who want to come to the cross, and receive, like "Weepin' Mary," the forgiving grace of the crucified Lord, let them come, and we shall bow in prayer as they are received into the church.

What a man needs is a prevention for his sins, not a cure from their effects. This is the trend in all other of man's handicaps, why not in sin? Indeed, the complexity and solidarity of human society demand this prevention. Conservation of the whole man is the world's greatest problem now. Unless human society sobers itself, takes itself seriously, takes stock of itself, what's saved will not be worth saving.

Aubrey H. Hess.



## Consider Him

### Fifty-One Churches In York, Pennsylvania, Observe The Nineteenth Centenary Of The Ministry Of Jesus

What we consider one of the most worth-while city-wide observances by Christian churches is now taking place. Fifty-one churches of the city of York, Pennsylvania, have launched a program of special meetings and evangelistic effort which covers the period from the eleventh of last November through Easter Sunday.

The watchword of this crusade is CONSIDER HIM and the entire publicity is developed around this slogan. The program includes among other things the distribution of thirty thousand "Consider Him" buttons. These buttons bear the image of the crucified Christ and the two words of the slogan.

Rev. J. B. Baker, pastor of St. Matthew's Lutheran Church, is the chairman of the committee and the churches included come from every Protestant denomination. The following features are included in the program which extends through the months.

City-Wide Religious Census.  
Three Months of Congregational Evangelism.  
Weekly Newspaper Report of Church Accessions.  
Weekly Cottage Prayer Meetings.  
Occasional Mass Meetings.  
Sunday School Evangelism.  
Shop Meetings.  
Store Meetings.  
Out-Door Meetings.  
Public Institution Meetings.  
Display of Banners with the Words, "Consider Him."  
Liberal Use of Newspaper Space.

Some of the items of the campaign have a great deal of interest to all Christian workers. On November 18th a community consecration meeting was held in the William Penn Senior High School. This was a great union service planned for evangelism enthusiasm.

Common themes were adopted by all of the churches for the Sunday evening and mid-week services through the first three months of the new year. The subjects selected with their scripture reference will be interesting and are reproduced here.

#### SUNDAY EVENINGS

- Jan. 6—The Adoration of Christ.  
Matt. 2: 11.  
John 12: 3.  
Jan. 13—The Lost Christ.  
Luke 2: 44.  
Jan. 20—The Seeking Christ.  
Luke 19: 10.  
Jan. 27—Christ and Your Job.  
John 10: 10.  
Luke 10: 7.  
Feb. 3—Christ Among the Mighty.  
Matt. 27: 54.  
Feb. 10—Christ in the Heart.  
Eph. 3: 17-19.  
Feb. 17—Christ in the Home.  
John 12: 1-2.  
Feb. 24—Christ in Business.  
Luke 6: 31.



Consider Him

- Mar. 3—Christ in All Lands.  
Matt. 28: 19.  
Mar. 10—The Warning of Christ.  
Luke 21: 8.  
Mar. 17—Crucifying Christ.  
John 19: 17-18.  
Mar. 24—Triumphs of Christ.  
Luke 1: 33.  
Mar. 31—Rising With Christ.  
Eph. 2: 1-6.

#### WEDNESDAY EVENINGS

- Jan. 2—The Loyalty of Jesus.  
John 8: 29.  
Jan. 9—The Call of Jesus.  
Luke 2: 49.  
Jan. 16—The Orders of Jesus.  
Luke 14: 23.  
Jan. 23—The Methods of Jesus.  
John 4: 4-42.  
Matt. 13: 1-2.  
Jan. 30—The Motive of Jesus.  
Mark 1: 41.  
Feb. 6—The Comradship of Jesus.  
Matt. 27: 21.  
Matt. 10: 19.  
Feb. 13—The Power of Jesus.  
Matt. 27: 18.  
Luke 9: 1.  
Feb. 20—The Patience of Jesus.  
Luke 22: 61.  
Feb. 27—The Love of Jesus.  
Luke 19: 41.  
Luke 23: 34.  
Mar. 6—The Prayers of Jesus.  
Mark 1: 35.  
Mar. 13—The Loneliness of Jesus.  
Mark 14: 50.  
Mar. 20—The Sufferings of Jesus.  
Luke 22: 44.  
Mar. 27—The Joy of Jesus.  
John 15: 11.  
Heb. 12: 1-3.

A most unique feature was the ten-day program of prayer during the first ten days of 1929. These were arranged so that beginning with the first day of January, and continuing through the tenth, there was not an hour between eight in the morning and nine o'clock at night when there was not a prayer-service in one of the churches of the city. The services were planned to last one hour and the schedule was printed and distributed in advance. There were ten days of continual prayer. On Sundays, however, only four of these serv-

ices were scheduled. These were for the hours from two to six in the afternoon. A full page advertisement appears in the *Gazette and Daily* of York under the date of December 29th, giving the schedule of these services.

In a letter which Dr. Baker wrote at the close of these prayer meetings he says:

The Ten-Day Prayer Meeting was a tremendous success. Hour after hour from 8 a. m. to 8 p. m. during the first ten days of the year the people gathered in a down-town chapel and there was not a break in the whole series. Many house-wives who said they found it hard to leave the duties of home to attend the meetings declared that it was harder to leave them after they were there.

The spirit of consecration was wonderful. People who never opened their mouths in their own churches testified and prayed. Fifty-one churches cooperated, group following group, and a stranger could never have told what denomination was in charge.

On the afternoon of the last day the pastor in charge of the three o'clock meeting asked whether there were any there who had attended all the prayer meetings. One old man replied, "I have been here at one hundred and six of them." As he probably stayed for the other four he had a record of one hundred and ten out of a possible one hundred and twenty prayer meetings. A lad of twelve came down stairs on the Saturday of that period and said, "Mother, I wish you would prepare me a lunch. I will not be home for dinner." That lad went down to the chapel and stayed through the whole twelve prayer meetings that day taking notes and taking part in the various meetings. So you see they appeal to the young and the old, and to all ages between.

—O—

#### A Church Acrostic

This original acrostic comes to us from Farmington, Illinois. The denomination of the church is not given.

#### OUR 1929 ACROSTIC

Out from the ashes of the fire  
Uprose our church without a spire,  
Rewarding labor and desire.

Nor did we wait to clear the lot,  
E'en while the ashes yet were hot,  
We planned to build upon the spot.

Chose men and women sane and sound—  
How quickly done,—the nine soon found.  
Untiringly they did their parts,  
Result of consecrated hearts.  
Cash and subscriptions freely came,  
How very few played not the game!

Hours of labor with brick and wood,  
Only working as workmen should,  
Made our Church a home of glory,  
Ever a place to tell the STORY.

Yours for a Glorious Year,  
J. A. and E. H. Alford.

—O—

As you look out upon the world you see the field being everywhere cleared for one supreme conflict. It is not between one form of religion and another. It is between spiritual religion in any form and a material civilization claiming to be self-sufficient.—*The Archbishop of Canterbury.*

# Junior And Adult Congregations Co-operate

By Roy Deininger, Cleveland, O.

**C**HURCH MANAGEMENT of March, 1928, carried an interesting and informing article on the Junior Congregation by Alvin Verne Ritts of Evanston, Ill. Dr. Walter S. Athearn's objections to the Junior Church plan are stated and in refutation are cited the experiences of fourteen churches who have found this form of organization practical. Mr. Ritts argues for a Junior Congregation that is entirely separated from the Adult Congregation in its worship services. He briefly mentions a plan used by one church where the Juniors meet with the adults for the regular morning worship service and just before the sermon are dismissed for their own meeting in the Junior room. The plan is mentioned only to be discarded. For more than two years, this combination service plan has been in successful operation in our church. A brief account of our experiences may be of interest to readers of CHURCH MANAGEMENT.

In adopting such a plan, we were guided by the conviction that to separate the Juniors from the adult service was poor psychology. A separate organization has a tendency to fix a gulf between itself and the regular church service. As Dr. Athearn states, "the children at the dawning of the self-conscious period of adolescence are injected into an adult service with which they have little acquaintance." We wanted our Junior Congregation to be no "fifth wheel" but an integral part of our church, so we adopted the plan which I shall describe.

Our Juniors meet with the adults for the Sunday morning worship service. They are seated in a part of the auditorium that permits of easy egress to the Junior room. They participate with the adults in worship. (Some time of the Junior hour is usually given to the study of the worship materials used in this service so that this participation becomes increasingly intelligent.) When the adult offering is received, two of the Junior boys receive the Junior offering which at present goes into the Junior treasury. We are considering the adoption of the unit system of finance in which case the Juniors will receive a package of church envelopes and will contribute directly to the church treasury. At the close of the offertory, the organist plays an appropriate number, and the Juniors file out quietly. The break in the adult service is scarcely appreciable.

In the Junior room, the service continues under the direction of the assistant minister or the parish worker. As stated above, some time is usually given to the study of the worship materials used in the adult service—hymns, responses are studied and memorized. Every possible opportunity is utilized to encourage participation on the part of the Juniors. There is usually a story by the leader—at present we are using the book, "Story Worship Services for

the Junior Church" by Mary K. Berg. As a rule, a few minutes are given to the study of questions from the Junior catechism. Quite often stereopticon slides and motion pictures are used to illustrate the lesson of the day. As to the importance of pictures in Religious Education, the writer recently heard Dean Bailey of the Cleveland School of Art make an impassioned plea for more and better illustrative materials. Said he, "We have a proverb—'In one ear and out the other'—but we have no proverb—'In one eye and out the other.' That proverb is—'Seeing is believing'." And the Juniors always enjoy pictures, too.

The best proof of the value of the plan is that for more than two years it has continued to be popular with the Juniors themselves. A fair proportion of the Juniors enrolled in the Sunday-school remain for the service. During the summer months we expected to discontinue the Junior congregation but the attendance was so good that it has been continued without a break. Interest in the regular church service is being maintained. When the Juniors reach the Intermediate age, many of them have the "stay to church" habit and are regularly found in the worship services of the church. Furthermore, they have had training in worship which enables them to participate more intelligently. Occasionally the Juniors remain throughout the regular service and the minister preaches a sermon especially designed for them. During the summer when the regular choir was disbanded, the Juniors sang the responses.

Along with the Junior problem the plan has helped to solve the adult problem too. Parents are now staying to church who formerly excused themselves with the plea that they could not keep their children through the long worship service. The break in the middle of the hour, the change from one type of service to another and the adapted program

of the Junior service has changed the Junior's attitude toward staying to church. Cases are not wanting where the children have encouraged their parents in this excellent habit.

To date we have formed no organization nor have we elected officers. Perhaps our plan is weak in this respect. However, we have chosen to emphasize that our Junior Congregation is an integral part of the church itself.

—O—

## Testimony of a Searcher

I TOOK A DAY to search for God,  
And found him not. But as I trod  
By rocky ledge, through woods untamed,  
Just where one scarlet lily flamed  
I saw his footprint in the sod.

Then suddenly, all unaware,  
Far off in the deep shadows, where  
A solitary hermit thrush  
Sang through the holy twilight hush,  
I heard his voice upon the air.

And even as I marveled how  
God gives us heaven here and now,  
In a stir of wind that hardly shook  
The poplar leaves beside the brook—  
His hand was light upon my brow.

At last with evening as I turned  
Homeward, and thought what I had  
learned  
And all that there was still to probe—  
I caught the glory of his robe  
Where the last fires of sunset burned.

Back to the world with quickening start  
I looked and longed for any part  
In making saving Beauty be;  
And from that kindly ecstasy  
I knew God dwelt within my heart.

—Bliss Carman.

—O—

## Minister Initiates An Employment Conference

The card displayed here shows the way that Richard H. Bowling of the First Baptist Church, Norfolk, Virginia, used to aid in solving the labor problem in his city. It is a method of social service which the church can render without adding to its personnel or overhead expense.



"IF A BROTHER OR SISTER BE NAKED AND IN  
LACK OF DAILY FOOD . . ."—WHAT?

COME TO THE  
**UNEMPLOYMENT CONFERENCE**  
AT THE  
**FIRST BAPTIST CHURCH**  
**This Sunday Night, 7:30 O'clock**

Heads of labor unions, welfare and relief workers, employers of colored labor, AND PEOPLE OUT OF WORK. Let's see what can be done toward relieving the present widespread suffering due to lack of jobs.

BUTE STREET  
NEAR CUMBERLAND

REV. RICHARD H. BOWLING  
MINISTER



# Efficiency Tests Church-School Adults

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

**L**AST month we raised and sought to answer the question, Do we know those church-school adults?

We now venture to suggest simple tests for the use of pastors, directors of religious education, or church-school superintendents interested in educational efficiency.

How often many otherwise high grade church-schools which have standardized their work with children and young people, pass by on the other side that educationally needy adult group that has suffered much at the hands of Negligence, the highwayman that leaves many a class or department stripped, beaten, and half dead. As religious educators, we take too much for granted concerning the adults in our schools.

In view of the fact that we have at present no adequate, generally accepted standard or set of measurements for adult church-school activities, why not try some of the following simple, direct tests? They can at least serve as an efficiency check-up, and point the way to improvements along certain lines. While these tests are elemental and incomplete, and are offered in no special sequence, they may, however, yield more immediate help if applied in the order here given. It is hoped that their conscientious use will stimulate church-school leaders and bring about a more vital educational interest in the school's adult policy. These are tests which any church-school can apply with profit to its educational work with adults.

*First Test. Has the church-school set up definite objectives for its adult work? Is it heading anywhere?* Workers with children and young people have been better students of genetic psychology, more determined to know and use the best, and more critical of their own educational procedures than other age-group leaders. They set up objectives, and strenuously strive to reach these. Many leaders of adult groups on the other hand, and often in the same schools, have drifted aimlessly on from week to week. In churches that have a board of religious education, this board should formulate objectives for the adult division and through the director of religious education, church school superintendent, or other responsible official, inform and inspire the adult groups to make good. At first a few plainly evident goals should be set, then later there

should be added others which will be harder to reach.

*Second Test. Is the church-school adult work efficiently organized?* The word "efficient" is overworked, we grant, but it says it with a challenge, nevertheless. All church-school pupils, according to standards long recognized by the International Council of Religious Education, who have reached the twenty-fourth birthday and beyond, belong to the adult division. It is a mistake, in a large school or a small, well-organized one, to use interchangeably the word department and division. In our best schools, there are three divisions, viz., children's, young people's, and adult. Best adult organization calls for departments within the division, such as men's department, women's department, home department, extension department, training department, etc. There should be an adult council composed of representatives from all these departments, and all organized adult classes and other groups, who will regularly sit in conference on the whole adult church school work. In a later article, we discuss the genius of adult church-school organization.

*Third Test. Is the church-school adult work properly supervised?* Organization is necessary, but supervision must follow to get out of the organization-machine the best results. Every church-school of any considerable size should have an adult supervisor, a specialist in the psychology and best education procedures with church adults. Some strong schools employ on salary such an official. Where this is not desirable, or possible, some one capable person can be elected to give voluntary direction to the adult work. An engine so potential needs an engineer who knows.

*Fourth Test. Are the adults congenially grouped and properly placed in the building for best class work?* Arbitrary grouping of adults is fatal. There is a consciousness of kind that brings folks together, which affinity church-school leaders must take into account. Where it is at all possible, separate class rooms should be available. Where this cannot be, then attractive, convenient spots should be selected where fairly good class work can be carried on. Recently

we saw a mixed adult class perched high on rows of gallery seats to be seen and heard of all men, and what was worse, where they could see all around and below

them. The teacher was frantically trying to hold the attention of his bleacher bunch. We also noticed the motley array of persons with wide ranges of ages and, doubtless, with unrelated interests. The class was true to its name, mixed.

*Fifth Test. Is there adequate educational equipment for all adult groups?* Separate rooms with sound-proofed, solid partitions are educationally correct for adult classes, as well as younger groups. Then there should be blackboards, maps, Bibles, textbooks, and chairs with student-arms, or where the class is small, a large table with comfortable chairs about it. This is ideal, but can be approximated in schools that care enough to make such provision, and who take seriously the religious education of adults. Educational equipment is essential to educational outcomes. All these material things should be made means to the spiritual ends supremely desirable.

*Sixth Test. Are the adult groups harmonious among themselves, and are they all a vital part of the church-school?* Unfortunately petty jealousies sometimes make for stormy times among leaders and classes. It is a difficult thing to measure the deteriorating influences. Their blight is felt, not measured. A tactful leadership often wins its way to a clear day of better understandings and finer fellowships. Is that big class of men really a part of your church-school? The question was seriously put. The class met in a separate building and its officers ignored the school as a whole. Quietly, a lack of loyalty can be overcome. Patience, tact, love, vaporize and dissipate animosities and self-service obessions.

*Seventh Test. Are the church-school adults loyal to the church and its Kingdom enterprises?* Something or somebody is dead wrong if they are not. This, being a question of attitudes, cannot be mechanically measured, yet it is worthwhile for church and church-school leaders openly, constantly to express mutual loyalties in tangible ways. What is that woman's class, or men's class doing for the moral and financial support of the church in its building or missionary undertakings? Team work for the Kingdom wins. Many sickly

churches could be put on the health-highway and made vigorously aggressive, if the big classes gave them bigger and better backing.

*Eighth Test.* Is the class or other group made an end in itself, or is it a service group? Is it a mirror-gazer or an unselfish servant of all? Independence, in the best sense, means initiative and aggressiveness that spell success. Interdependence likewise is essential. There is no conceivable useful place in a local church for an adult class or group which lives for itself alone. The social ought is a serious, but happy obligation. What is this class doing for its church, its community, and the big world that needs Christian truth, and the impact of Christianized personalities? It is high time that some adult classes throw away their vanity powder-compacts and harness themselves for unselfish, sacrificial service.

*Ninth Test.* Is the leadership sane, forward-looking, and forward-living, and is it spiritually motivated? It's trite, but ever true, as the leadership, so the led. That group could do wonders with the right leader. Or some one remarks, success of that class? That's easy; look at its leadership—capable, progressive, and joyously devout. That staff of leaders could transform a Hottentot hut into a cathedral for worship, or into an organized welfare-center to serve its community.

*Tenth Test.* Do the leaders of the adult church-school work keep well informed through one or more of the following ways: (1) By reading helpful books, (2) by reading journals published for their use, (3) by attending conventions where in the fellowship of kindred spirits new knowledge means new zest, (4) by regular conference for exchange of experiences and plans, (5) by definite, directed study in training classes. Cease to learn, cease to lead.

*Eleventh Test.* Is there a workers' library of the best books for church school leaders of adults, and does it work? Where such a library is available, and some one is responsible for getting the books read, an intelligent leadership is bound to result.

*Twelfth Test.* Does the attendance approach enrollment as near as possible? An inflated list of members means very little for the strength or substantial success of class or department. How many regulars are there, the true blue, dependable attenders and achievers?

*Thirteenth Test.* Are systematic records kept of all the church-school work with adults? There are other records besides statistics, figures and facts which throb with life, which thrill and challenge, consequently data worth keeping, and worth the expert secretarial services of a most competent recorder. What achievements, what human values lie in

and through mere memoranda! Some statistics lie; others lie dormant, useless.

*Fourteenth Test.* Are the finances generously, opportunely provided, and are they wisely used? The best adult church-school organizations carefully prepare budgets, plan for the raising of the same, and then, with discretion, guard the expenditure outlets. Every adult class should faithfully discharge its financial obligations to its own church-school, thus sharing in the school enterprise as a whole. Old man Parsimony digs many a class grave.

*Fifteenth Test.* Are the adult groups using the best available courses of study? If any adult class leader or teacher is in doubt on this point, let him confer with the publishers of this journal, and find out which are the lesson courses best suited to his particular group. Probably the biggest sinners in the use of hit-and-miss courses are in the adult departments of the church-school. Left to their own choices in most cases, they do not always secure the best.

*Sixteenth Test.* Are the best teaching methods used in all adult classes? Who knows? Who has cared enough to look into the matter? Has the teaching method in any group been responsible for dwindling interest and finally the loss of valuable members? On the other hand, has a most effective method in itself in some class been a magnet to draw and hold pupils? Later on, in this series, methods that get results with adults will be fully discussed.

*Seventeenth Test.* Are the recreational and sociability interests of adults adequately cared for, and conserved? All work and no play is as fatal to finest character-fruitage as the reverse. Never too old to learn, but also never too old to play. The play spirit of childhood in the heart of adults is the thing old Ponce de Leon long sought for. We wisely plan the play-life of children and youth and rightly use recreation as a real educational procedure. Why not with adults? A common sense leadership along sane, fun-time schedules will do much to conserve adult health and happiness as well. Recreation is a great *esprit de corps* builder.

*Eighteenth Test.* Are good programs of worship provided for all adult groups? We sometimes wonder if any groups in the entire church-school pay so little attention in advance to worship periods. Left to the chance selection of song, scripture, and prayer-leader, very often the members go to their study with unprepared hearts, even as they have unprepared lessons. Real worship vestibules real study. Religious education functions largely from the emotional centers of personality.

*Nineteenth Test.* Is the urge of evangelism and missions at the very heart of

the adult church-school organization? If not, it should be. When this is true, the adult groups put themselves into parallel with the Divine purpose. They say with conviction, Son of God, here we are to help You get Your gracious will and way done in the hearts of men everywhere, beginning at our own Jerusalem. The "win my friend," or the "win one" slogan captures adult energy and channels it into the supreme service. Gospel teams and mission bands from organized men's or women's classes have made finest contributions to Kingdom welfare.

*Twentieth Test.* Are selected adults in training for leadership of the church-school's work with children and young people? In every school picked prospects should be put into a special leadership training group with a definite understanding that they are privileged to represent the adult departments' personality-contribution to the educational conservation of the school's childhood and youth. Somebody, pastor, director of religious education, or church school superintendent, should be on the lookout constantly for recruits for this group of leaders-in-the-making.

We are thoroughly convinced that a quiet, tactful use of some or all of these simple tests will result in accelerated interest and actual achievement.

Generous and wise provision for the religious education of adults is bound to yield big dividends on the investments made, and in the very near future.

Well-informed, educationally envisioned adults in the church-schools of the nation will make possible the funds so sorely needed for more adequate programs of religious education for all boys and girls and young people. It will be a slow but ever succeeding process.

The Christian man-power, woman-power of America should be conserved and harnessed to the Herculean task of religiously educating all the people. Let John Oxenham put into all our hearts as religious educators this prayer, which is at once a prayer, a pledge, and a prophecy.

#### For a New World

God grant us wisdom in these coming days,

And eyes unsealed, that we clear visions see  
Of that new world that he would have us build,

To life's ennoblement and his high ministry.

God give us sense—God-sense, of life's new needs,

And souls aflame with new-born chivalries—

To cope with those black growths that foul the ways—

To cleanse our poisoned fountains with God-born energies.

To pledge our souls to nobler, loftier life,  
To win the world to his fair sanctities,



To bind the nations in a pact of peace,  
To free the soul of life for finer loyal-  
ties.

Not since Christ died upon his lonely  
cross

Has time such prospects held of life's  
new birth;

Not since the world of chaos first was  
born

Has man so clearly visaged hope of a  
new earth.

Not of our own might can we hope to  
rise

Above the ruts and failures of the past,  
But with his help who did the first earth  
build,

With hearts courageous we may fairer  
build this last.

### Golden Wedding Anni- versary Service

A most attractive four page Golden Wedding Anniversary Service has come to us from Lee Sadler, pastor of First Christian Church, Puyallup, Washington. The service is embossed with gold on bond paper. The first page contains the title and the verse from Robert Browning.

Grow old with me,  
The best is yet to be,  
The last of life for which the first was  
made.

Our times are in his hands  
Who saith: A while I planned,  
Youth shows but half; trust God; see  
all,  
Nor be afraid.

The second page contains the order  
of worship reproduced here.

### Order of Service

**Prelude**—"Home, Sweet Home"

**Doxology**

**Prayer**—Rev. Trueman Bishop

**Response**—(Choir)

**Hymn of Worship No. 112**

**Anthem**—"Thou Art My God"

Mrs. Sadler, Mrs. Newland, and Choir

**Announcements**

**Duet**—Hymn of Communion, "Waiting  
for the Lord"

Mrs. Paul B. Wrigley, Mrs. Lee Sadler

**Offering**

**Solo**—"Calm as the Night"—Paul B.  
Wrigley

**Sermon**—"A Beautiful Old Age"

**Duet**—"Silver Threads Among the Gold"  
Loren Hollenbeck, Howard Davis

Wanda Birkenpile, Accompanist

**Benediction**

**Blest be the Tie that Binds**

**Postlude**

The third page has a list of thirty-  
four couples who, having been married  
fifty years or more were guests at the  
service.

Page four carries this verse by Samuel  
Bishop, which seems to us very appro-  
priate for such an occasion.

We consider this the best piece of pub-  
licity which has come to our office dur-  
ing February, and have awarded two  
years' subscription to **Church Leadership**  
in recognition. The award is made not  
alone on the printing, but the idea of  
the Golden Wedding Service, and the  
plan of promotion which appears in the  
program.

"Thee, Mary, with this ring I wed,  
So, fifty years ago, I said—

## What The Church Has To Offer The Lonely

**T**HIS most interesting and helpful  
service was arranged by L. I.  
Chamlee of the First Christian  
Church, San Francisco, Cali-

fornia, and used in that church.  
Such a service is sure to be appre-  
ciated by lonely souls the world  
around.

### THE CALL TO WORSHIP

**The Organ:** "Largo" Symphony No. 5 "From the New World" .....Dvorak  
A tone picture of loneliness, written in 1892-93 at Spillville, Iowa, by A. Dvorak, a  
native of Bohemia, who at the age of 51 had come to America to be the Director  
of the National Conservatory in New York City. Soon a great feeling of home-  
sickness and loneliness came over him; he left the city and went to this  
Bohemian colony. Here he wrote this great symphony. The "Largo" is a song  
of longing; passionate pleading of a lonesome spirit.

**The Pastor:** The danger of loneliness—its increase with darkness.

**The Congregation:** Hymn No. 120, **Day is Dying in the West** .....Sherwin  
A hymn that grew out of the quietude of the evening vespers in a Chautauqua  
Camp.

**Hymn No. 68, Abide with Me** .....Monk  
A hymn written in the pathos of the closing hours of a minister's life's day.

**The Pastor:** One type of loneliness—instinctive hunger for mother love.

**The Reader:** **Rock Me to Sleep**—Elizabeth Akers.

The Organ interprets with **My Mother's Bible**

"There's a dear and precious Book

Tho' it's worn and faded now—"

**The Pastor:** Jehovah spoke to men in loneliness of Judean Hills.

**The Soloist:** **The Lord is My Shepherd.**

A Scottish tune arranged by Robert Simpson, 1833.

Text from the Scottish Psalter of 1650.

A hymn that grew out of the loneliness of the Judean Hills.

**The Congregation:** Repeats together the Twenty-Third Psalm.

**The Prayer**

**The Pastor:** God watches over His own—why be lonely and discouraged?

**The Soloist:** **His Eye is on the Sparrow.**

Text by Mrs. C. D. Martin; a hymn telling of the watch-care of the Heavenly  
Father.

**The Pastor:** Tho we are lonely—yet we have a sense of companionship.

**The Soloist:** **In the Garden.**

Text by C. Austin Miles: a hymn that speaks of the companionship of Christ  
in the walk of Life.

**The Pastor:** The Loneliness of Jesus.

The organ interprets with "The Rosary"—Nevin.

**The Pastor:** Many have faced loneliness and found refuge in Jesus.

**The Soloists in Duet:** **Jesus Lover of My Soul** .....Holbrook

Text by Charles Wesley, written, tradition says, in an old well-house in Ireland  
where Wesley had taken refuge from the mob who sought to stone him for his  
public preaching.

Alone—and yet not alone!

**The Reader:** "Invictus"—Henley.

**The Invitation:**

**The Invitation Hymn:** No. 232, **Take the Name of Jesus**—Doane.

**The Congregation Seated:** Announcements, Offering, Offertory.

**The Benediction**

**The Postlude** .....Batiste

Behold another ring!—"For what?  
To wed thee o'er again—why not?"  
With that first ring I married Youth,  
Grace, Beauty, Innocence, and Truth;  
Taste long admired, sense long revered,  
And all my Molly then appeared.  
If she, by merit since disclosed,  
Prove twice the woman I supposed,  
I plead that double merit now,  
To justify a double vow.  
Here, then, today, (with faith as sure,  
With ardor as intense and pure,  
As when, amidst the rites divine,  
I took thy troth, and plighted mine),  
To thee, sweet girl, my second ring,  
A token, and a pledge, I bring;  
Those virtues which before untried,  
The wife has added to the bride;  
Those virtues, whose progressive claim,  
Endearing wedlock's very name,  
My soul enjoys, my song approves,  
For Conscience' sake, as well as Love's.

For why?—They show me every hour,  
Honor's high thought, Affection's power,  
Discretion's deed, sound Judgment's sen-  
tence,  
And teach me all things—but Repent-  
ance."

—Samuel Bishop.

### A Surprise Exchange

Once each year the ministers of Syra-  
cuse plan a pulpit exchange which in-  
cludes most of the churches in the city.  
On the twentieth of January, 1929, sev-  
enty churches co-operated in this plan.  
No minister knew until the day before  
where he was to preach and no church  
knew until Sunday morning who would  
bring the gospel message. This plan has  
proven very effective in sustaining both  
congregations and interest through the  
exchange.



## A Score Card For Children

By Herbert Marsh, Spirit Lake, Ia.

The problem of many churches is to keep young people and children in church after they have attended Sunday school. With this in view I've made the following score-card. Some of the features of the same are set down:

1. It is good for any month. That is why I had it printed for five Sundays. This makes it possible to use three each quarter.

2. It keeps the children on tip-toe for both parts of the service. We have a part for children. This is what many ministers have. Then the children go home. In this part their mind is fixed on the subject of the "child's sermon." They put it down. They also put the number of the hymn down that the congregation sings as they pass out.

3. It sends them to their Bible. I never announce the text of the child's sermon. I quote it; they are to find it. I taught them how to use a Bible concordance and by so doing they are able to find the text.

If they desire to stay for all of the service the first hymn of the regular service is the hymn we use to close the "children's service." The sermon subject is found in the local paper or on the bulletin board in front of the church or from the announcement from the pulpit as I begin to preach. The text can be put down when announced.

There is also the opportunity given to memorize some of the best passages of Scripture. These are to be recited to me or a Sunday school teacher.

Then comes the communion. Many Protestant children neglect this. I cannot see why our children should not be encouraged to partake of the sacrament as the Roman Catholic children are encouraged. This is the reason for my putting this on the score-card.

Three classes of prizes are given as an incentive to fill this score-card.

The first prize for filling out the children's and regular service, memorizing the Scriptures and partaking of the sacrament.

The second is for filling out the child's service, memorizing Scripture, and partaking of sacrament.

The third prize is for filling out the child's service and partaking of holy communion. (Please don't forget that they have to find the text of the child's sermon).

And on this program we have a good start.

### Children's Service

Hymn No. ....  
Subject .....  
Text: .....  
Month of .....

### Regular Service

First Sunday  
Hymn No. 1 .....  
Hymn No. 2 .....  
Hymn No. 3 .....  
Sermon Subject .....  
Text: .....

# Making An Attractive Church Calendar

## No. 1. The Front Page

THE church calendar should be more than a mere announcement sheet. It is an atmosphere-producing agency. Like the windows and the symbols in decoration, it should be an aid in putting the worshipper in the right frame of mind. Wrong paper selections, wrong type selections, bizarre illustrations all defeat the real purpose of the calendar.

To the mind of the writer the best paper selection for the calendar, for week after week use, is a white egg-shell, to be printed upon with black type. On special seasons it may be well to depart from this. But for dignity, quietness and general appearance this combination cannot be surpassed. The paper is easy to the eyes. There is no reflection and black type is a good color selection for the worship service.

The front page is very important. For while the other pages may carry various announcements, this carries the burden of atmosphere. And since, with most churches, it appears in the same form week after week that form or layout should be one which will wear well.

1. The front page should not be crowded. In my estimation the ideal layout for this page is that it bear:

The name and address of the church.  
An illustration or symbol of the church.

A line of devotion or praise.  
2. The page must be balanced. Balance is a law of good printing. We might use the word centered but that would be misleading for the optical center of an object is at a different point from the actual geometric center. If

you would draw straight lines from the four corners of a rectangle to the opposite corners you would have the geometric center of the rectangle. But if you are laying out printing you will know that the optical center is above and left of the actual center.

Here are three diagrams which show just what I mean. The first one shows a rectangle with the title printed in the geometric center; the section one shows the title in the optical center; the third one gives the law of layout. It has been found that if you divide your page into two parts in the proportion so that the upper is to the lower as the lower is to the whole the optical center will fall on the line which divides them. This then is the place of the strongest appeal.

3. Shape harmony is also necessary. It can be shown by the diagram more easily than by words. Figure 4 shows just what happens when your word grouping or illustration is out of proportion to the page. Figure 5 shows a layout where there is shape harmony. Many times a rule or box around the page helps to produce the harmony. Such a rule must be even with the paper edge all around to keep the harmony of shape.

4. Illustration or symbol. The use of egg-shell paper will eliminate the use of half-tone illustrations on the front page of the calendar. To our mind this is well. But the paper will take a zinc etching of a line drawing. Churches which wish to use a picture of the church should have a line drawing made from the photograph. It is much more

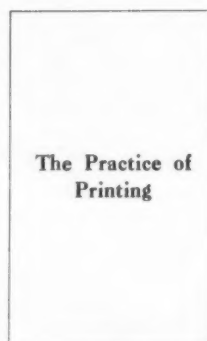


Fig. 1—Group centered on the page vertically.

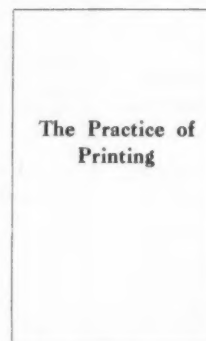


Fig. 2—Group at the optical center of the page.

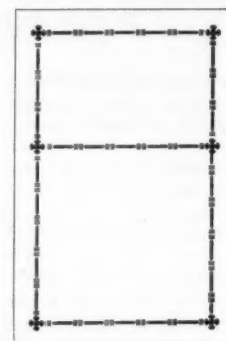


Fig. 3—Page panelled in the proportion of 3 to 5: 5 to 8.

effective. The regular lines of a half-tone are not pleasing to the eye. Line drawings with some shadings are pleasing.



Fig. 4

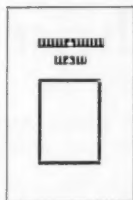


Fig. 5

But why use the picture of the church? It is better to find something which symbolizes your church. It may be a tower, the main entrance, one attractive gable, or a few spires. If these are made into a cut they will do all that the illustration can do and the message of the symbol promotes worship-atmosphere.

If this symbolism is adopted the layout of the calendar would be as follows:

Upper left hand corner—the symbol  
At the optical center—name and address of the church

At the lower right hand corner—the line of devotion.

This line of devotion may be of many sanctioned by usage.

"The Lord is in His Holy Temple; let all the earth keep silence before him."

"This is none other than the house of God; this is the gate of heaven."

"Come unto me all ye who are weary and heavy laden, and I will give you rest."

or others of like import.

5. Names. Personally I think that the use of names is not to be desired on the first page. Certainly it ought not to be crowded with names. I would not put the list of church officers there. If it appears best to have the pastor's name on the front page it should go at the lower center to keep the page balance.

6. Type. Square types are to be preferred to rounding types for this layout. Old English to my mind is the worst offender in church printing. It is about the most difficult type to read that there is. If it is customary to run the name of the church in Old English, it may be well to keep the practice, but there is certainly no excuse for running addresses and names in this style.

Square types such as Gothic better preserve the religious symbolism. And we can add to that asset the fact that such type is more easily kept clean by the printer and so gives a better impression.

7. Size. The generally accepted rule is that the most pleasingly shaped page is one which in length is one and one-



## FIRST BAPTIST CHURCH

SECOND AND BEAR STREETS

UTICA, NEW YORK

*This is none other than  
the house of God; this  
is the house of prayer.*

LeROY F. GAMBLE, *Pastor*

Front Page Which Uses Principles Recommended in This Article

half the width. It is not always possible to obtain these exact proportions but the commonly accepted sizes by printers suitable for the church calendar are 4x6;

5x7½; and 6x9. There has recently come into favor an odd size which is twice as long as it is wide. 4x8 seems to be a favorite size in this style.



Fig. 6—Some of the many type of ornaments available to add interest to printing.

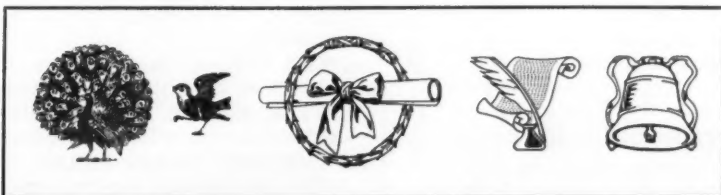


Fig. 7—Some of the many type of ornaments available to add interest in printing. The printer usually carries these in stock.



### Russian Easter Anthem

Easter blessings on our ovens, on our  
pots and pans;  
Easter blessings on our kitchen, on our  
churns and cans.  
Guard our dairy all the year long, guard  
our butter jar,  
Bless our bread-board, fire and shovel,  
touch our samovar.  
Christ is risen, Christ's spring blessing  
Give our fruit and grain;  
He is risen, peace be with us,  
Christ is risen again.

Guide the ikon through our bedroom,  
give us quiet sleep;  
Guide the ikon through our farmyard,  
guard our cow and sheep.  
Place the symbol o'er the lintel, make  
the Holy sign;  
Light the candle for Saint Nicholas,  
there before his shrine.  
Christ is risen, Easter blessing  
On each household thing;  
Peace be on our house and your house;  
Christ is risen this spring.  
Christ is risen this spring.

### Ministers Talk on Varied Themes

This rather unusual toast program was given at the annual dinner of the ministers of Spokane, Washington:

Door Bells (Pastoral Calls): Rev. T. H. Broad, Brethren Church  
A Barrel (Sermons): Dr. C. F. Koehler, Knox Presbyterian  
Back Seat Drivers (Ministers' Wives): Rev. N. W. Anderson, Lutheran  
All the Pebbles on the Beach (Ministers' Relation to Each Other): Rev. A. R. Graves, Methodist  
Baled Paper (Books): Canon F. W. Pratt, Episcopal  
Blank Checks (Ministers' Finances): Rev. J. F. Fryer, Congregationalist  
The Lunch Cloth (Dinner and Lunch Committees): W. W. Dillon, Sec., Y. W. C. A.  
Have Her? Have Him? Hitched? (Weddings): Rev. O. T. Day, Baptist  
Free Air (Calls for Outside Speeches): Rev. C. A. Johnson, Christian

### Alphabet Bible Study

The calendar of the Perkiomen Avenue Presbyterian Church of Reading, Pennsylvania, C. P. Lewis, Pastor, has been carrying a most interesting Bible study through a series of questions which have followed an order based on the alphabet. The copy which appeared on the calendar on a recent Sunday gives the method of study.

#### ?WHO ARE THEY?

Last Sunday's questions answered!

E Esau, Genesis 25: 24 to 27: 46.  
F Felix, Acts 24: 25.  
G Gideon, Judges 6: 14.  
H Hannah, I Samuel 1: 28.

#### ?NEXT FOUR QUESTIONS?

I was a name received at the ford.  
J was a shepherd in Arabian land.  
K was a place near the desert of sand.  
L was a pauper begging his bread.

## Dramatic Episodes In The Life Of Christ

Rev. Elmer J. Larson of the Union Presbyterian Church, Powell, Wyoming, has found that people are intensely interested in dramatic sermons on the life of Christ. With the Wyoming Sunday nights around the zero mark and a strong gale blowing from the mountains, people still filled his church to hear these sermons. The application of the idea is not new, for in his former church nine blocks outside the city limits of Omaha the same plan brought capacity audiences.

CHURCH MANAGEMENT wrote Mr. Larson asking just how this plan had its origin, and what preparation he made for the presentation. His rather full reply gives the readers the story of the Dramatic Episode Sermons.

A complete list of the sermons given below will illustrate the possibilities in this kind of preaching. Mr. Larson made a special offer of a fine sepia reproduction of Christ to all those who attended the entire series of twenty services where these sermons were preached.

1. **THE MANGER KING OF 1929.**  
A Modern Interpretation of the Christ.
2. **A SMALL TOWN BOY.**  
The Boyhood life of Jesus.
3. **THE WILDERNESS SCHOOL.**  
A post graduate course.
4. **LEVI: SON OF ALPHEUS.**  
An enterprising business man lost and found the secret of life.
5. **A SOLDIER OF ROME.**  
A Rabid militarist finds truth.
6. **MARY OF NAIN.**  
Depicting a mother's love for her boy.
7. **VALLEY FOLKS.**  
A charming tale of common people.
8. **THE HALF-BREED'S MISSION.**  
An old story with a new dress.
9. **THE LEPERS OF LEBANON.**  
A glimpse of the Brotherhood of Misery.
10. **THE VALLEY OF SALT.**  
Man's Eternal Quest for God.
11. **THE BEGGAR'S BANQUET.**  
A story of love and marriage, son and remorse.
12. **THE RISE AND FALL OF THE HOLY CITY.**  
A short dramatic history of a glorious city.
13. **THE DEATH CELL.**  
A portrayal of Jesus' last night on earth.
14. **PREACHER JOHN, HE-MAN.**
15. **THE SIEGE OF GETHSEMANE.**  
Being the second battle of the wilderness.
16. **THE UNKNOWN SOLDIER.**  
Inside story of Judas of Kerioth.
17. **WINE, WATER, AND BLOOD.**  
The tragic crucifixion of Jesus.
18. **THE FIVE GUARDSMEN.**  
The fatal watch at the tomb.
19. **THE ROAD TO EMMAUS.**  
Jesus in our midst.

#### 20. MY LORD AND MY GOD.

The end of the great drama.

Judging from the sale of books on (or about) the life of Jesus there is a renewed interest in the life and teachings of this great character. That great Movie, The King of Kings, gave the people here a desire to know more about him. I, therefore, conceived a plan to present the life of Christ in twenty Sunday evening services, making it a connected historical series from his birth until the Ascension. The theme chosen was The Search for Truth. My opening message dwelt upon this theme. Each message will unfold Truth.

Ordinary preaching seems to have lost its hold on a great many people, while the movies seem to be getting them. After a month in the army hospital at Denver, I came to this conclusion. People of this day (especially young people) want action, they want all five senses stirred. This desire coupled with the inherent desire to live better lives brought about my idea. I would present the gospel stories in a dramatic way. I would live in the Orient for two or three days each week. I would walk and talk with the Orientals of Jesus' day. Not having the means or the time to go to Palestine for information I studied Tissot's *Life of Christ*, George Adam Smith's *Historical Geography of the Holy Land*, Edersheim's *Sketches of Jewish Social Life and his Life and Times of Jesus the Messiah*, Stewart's *Land of Israel*, Bailey's *Gospel in Art* and various Bible dictionaries and encyclopedias.

In presenting a dramatic sermon I use the conversations recorded in the Gospels often using the modern translation if they carry the thought and also have the poetry in them. To use the language and inflection of a Pharisee, and a Publican, and of Jesus himself, all in the same hour requires a study of Psychology, a vivid imagination, and a sympathy with this time and people.

Take for instance in the first episode The Manger King of 1929; the first scene is a highway between the land of Egypt and Galilee with Caesarea in the distance. Jesus (age 6) is asking questions of his mother which she answers faithfully. The dialogue brings out the political history of that time, the reasons for their sojourn in Egypt, and their journey to Nazareth. It also develops the theme "The Search for Truth," giving an insight into Jesus' early training, and brings out some of the qualities of his earliest teacher, his mother. This becomes the minor application of the first sermon, which follows almost every section, act or part. The major application concludes the sermon, it being a summing up of the two, three, or four minor applications. This I have found is an ideal way to present Truth. After a vivid description (appealing to the five senses if possible) and a conversation the audience is all ready for it.

Percy Stackhouse, Robert Hallock,

# KING OF KINGS BEGINS SUNDAY NIGHT

Time: Left, Right,  
Forward March. Thru  
Chapters of the Book  
of Mark. A tale that  
is so vividly told.  
May the Christ of  
Bethlehem, Calvary  
and the Emmaus Road  
be your constant  
companion, the source  
of your inspiration,  
the strength and song  
of your hope.  
Begin the New Year  
with us in the glorious  
procession of the  
King of Kings.

## *The Manger King of 1929*

A Dramatic Episode Beginning the  
King of Kings, Being the First of  
Twenty Dramatic Series in the  
Life of Jesus.

TIME:—4 B. C. Mid-winter.  
PLACE:—Bethlehem and Jerusalem.

Gaspar, the Athenian... } Astrologers  
Melchior, the Hindoo... }  
Balthazar, the Egyptian. }  
Hillel ..... Jewish Teacher  
Herod ..... King in Judea  
Shepherds, Priests, Doctors, Princes,  
Noblemen, Washerwomen and  
Children

### ACT I.

Scene 1. An Inn in the Chaldean vil-  
lage of Jebel.

### ACT II.

Scene 1. Desert of Arabia at Night.  
Scene 2. Shechem Road just outside  
of Jerusalem.

### ACT III.

Scene 1. Room of the Royal Archives  
—Herod's Temple.

### ACT IV.

Scene 1. Throne Room—Herod's Pal-  
ace.  
Scene 2. Pool of Siloam — Jerusalem  
(evening)

### ACT V.

Scene 1. Courtyard of City Hall in  
Bethlehem.  
Scene 2. Room in Herod's Palace.

### CURTAIN

A drama depicting in a vivid way the  
beginning of our Christian Era.

SUNDAY AT 7:30 P. M.

NOTE: Clip this program out and  
bring it with you Sunday Evening.

The people that  
walked in darkness  
have seen a great  
light; they that dwell  
in the land of the  
shadow of death, un-  
to them hath the light  
shined.  
For unto us a Child is  
born; unto us a Son is  
given; and the gov-  
ernment shall be upon  
his shoulder; and His  
name shall be called:  
Wonderful Counsellor,  
The Mighty God, The  
Everlasting Father,  
The Prince of Peace.

# SUNDAY AT 7:30 P. M.

## THE KING OF KINGS - - DON'T MISS IT!

Reproduction of a Full Page Announcement Which Appeared in THE CHURCH  
MESSENGER, the Weekly Publication of the Church.

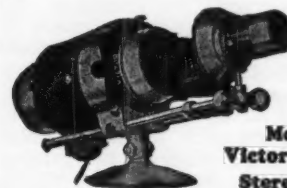
James Watt Raine, and others have given us dramatic presentations of Bible stories from which I have benefited much, but none have included the application or the presentation of Truth at the close. The first part of "The Manger Child of 1929" depicts the Search for Truth by the Wise-men, (Scientists and others of 1929), by the Shepherds, (Common people of 1929). The second part depicts in a dramatic way the attitude towards Truth bringing in the highest and lowest strata of Jerusalem. The third part shows the Finding of Truth, by the different groups. The conclusion or major application brings out some conditions of 1929 and the need of Christ as the solution of all problems.

This first evening was Children's Night and A Children's choir sang carols. Of course they brought their parents out to hear them, and incidentally they came again the following Sunday night, at

which time we had a special Boys' Night. A chorus of teen-age boys sang. During the Message I had them all right in front of me. It was said there was a decided drop in cigarette sales that week. The third episode, being on Jesus' temptation in the Wilderness, was called Young People's Night. A young people's choir of 35 voices sang, and then took their seats in front of me. Never, folks said, did a group of young folks drink in words of scripture as they did, and many were not church people at all. I expect to see them all there Sunday night again at which time we will have a special service for business men. A music program of business men will be the special feature. The subject of the sermon will be "Levi—Business Man." Most of us have heard or read the sermon under the threadbare title of "The Call of Matthew."

## The Victor Portable Stereopticon

for  
Film or Glass  
Latern Slides



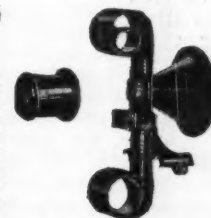
Model 1  
Victor Portable  
Stereopticon

—capable of projecting a big, clear, brilliantly illuminated 12 foot picture at any distance up to 80 feet from the screen. Equipment includes a permanently set 500 watt 110 volt Mazda lamp requiring no adjustments, precision lens any focus (6 to 20 inches) and all connections, ready to operate.

Price complete...\$61.00

### Victor Film Slide Attachment

—may be fitted to any Victor lantern for the showing of film slides in addition to the regular standard glass slides. Attachment includes the special short focus lens required.



Price complete,  
\$25.00

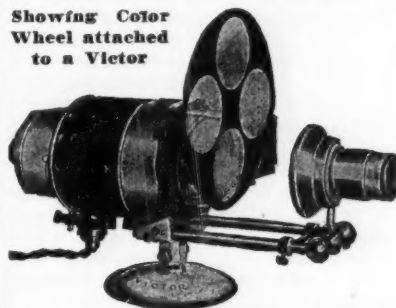
Quickly Fitted to  
any Victor Lantern

### The Color Wheel

—converts the Victor into a spot or flood light, comparable in results to those obtained from a regular professional Spot Light equipment.

Price (with 4 colors)...\$5.00

Showing Color  
Wheel attached  
to a Victor



Write for Equipment Catalog No. 21  
and further information

Note: Ask for a FREE COPY of our big, new 128 page Victor Slide Catalog No. 16, listing over 477 interesting slide lecture rental sets and more than 44,000 different slides.

**VICTOR ANIMATOGRAPH CO.**  
217 Victor Bldg. - Davenport, Iowa



# The Genius Of Protestantism\*

By S. Parkes Cadman

THE Reformation period which produced Protestantism was so crowded with major personalities and events that the numerous volumes written upon it have ill sufficed to do it justice. A political and religious upheaval then occurred which ushered in modern democracy, the freedom of learning, scientific progress and much of the liberty of conscience which men enjoy. The pivotal facts upon which the brave adventure turned were: (1) the disengagement of the modern state from the federal supremacy of the Italian See; (2) the declaration of the priesthood of the individual believer by which he was free to approach his Maker without the need of any other human intermediary; (3) the separation of European, and ultimately of American, society into temporal and spiritual organizations.

This epoch-making transfer was accomplished to the lasting advantage of civil and religious liberty, but it also involved the loss of Christian oneness and ecclesiastical uniformity.

The great name of John Calvin suggests all that was most formidable and most victorious in Protestantism as the parent of the modern state. Throughout the negotiations and conflicts of a stormy time, one perceives the courage, the strategy, the psychic force of the Genevan giant. He seemed to be more than, nothing less than, a system. Yet he captured the allegiance of the sternest, strongest races of colonizers and conquerors of the past three hundred years and shaped them into concentration of motive and deed. The Christian civilization preceding that of the sixteenth century was based on the belief in a divine revelation of which the Church was the embodiment and also the organ of its disciple. It was more than a belief, and nothing less than a real and unquestioned social factor. Implicitly to accept the teaching that the divine will is everywhere present and exactly defined and that it has in the Church its infallible and authorized agent is to sever the Gordian knot at a single stroke. This entrance into human life of all the laws, forces and purposes of Deity determines everything.

As a theory, it lifted the Church to superlative heights beyond the reach of secular princes or statesmen. Nevertheless, Calvin's intimacy with the theory was paralleled by his belief that it could be demolished, and he marshalled his energies to demolish it. Thus a single monk, Martin Luther, began the opposition to Mediaevalism which ended in its defeat by one gigantic mind located at Geneva.

## The Record of Protestantism Permanent

Ardent Protestant dissidents praise their enterprise without stint, and urge that agitation is the chief mission of the Church. She exists, according to them, to pull down in order that she may reconstruct, and to lose herself in the gradual ennoblement of human so-

ciety. So long as she has a true discernment of life's verities and a firm grasp upon their enforcement, who, being a genuine son of Protestantism, laments the sacrifice of her being? Yet there are limits to such sacrifice, or it might degenerate into suicide. There is none too much freedom in our self-contradictions nor in those vagaries of private judgment which stalk abroad unchecked to deceive the unwary.

We can say with confidence that Protestantism has founded great states, thrown off the hindering subtleties and errors of the past, and done yeoman service in behalf of a free Church, a free State, free education, the right of the mind to pursue uninhibited its investigations, and of the heart to find and worship its Redeemer as conscience dictates. If, therefore, it does not earn the utmost praise of its partisan eulogists, neither does it deserve the invectives of its partisan antagonists. The history it has made is not to be spirited away by verbal legerdemain. Its records are beyond the reach of some who, though born within its borders, never tire of berating it. Time has inscribed them on the very front and being of our civilization. There they will remain so long as nations revere justice, liberty and the principle that knowledge shall not be halted at the imaginary frontiers of ecclesiastical omniscience.

In saying this, we do not have to concede that the alternatives are all State in Protestantism and all Church in Catholicism. Both branches of our common Faith participate in State consciousness and Church consciousness. The point at issue is, which blends them best and makes the best use of them conjointly? Dean Inge insists that the older ideal of the Church as the Nation under its spiritual aspect is surely the right one; in which case those who agree with him have a disordered household to set to rights. He admits that the ideal is impracticable at present; partly because the spiritual Roman empire and its claims to extranational obedience still survive, and partly because in Protestantism the Church is split into smaller corporations, none of which is capable of acting as the complete embodiment of the religion of the nation.

What, then, are we to do who represent the beginning of a reintegration which has already profoundly influenced Protestant thought and life? We know that the authors of the Reformation appeared for tyranny as well as for liberty: that their movement seized monarchies which remained absolute and republic which remained as free as before. The modern State of the sixteenth and seventeenth centuries retained penal codes against heresy, and decreed that every schism should be punished by their own. Too often Protestantism handed over to civil magistrates the autocratic power it had wrested from ecclesiastics. The superfluous baggage it carried with it out of the house of bondage hampered it for a prolonged period. Many of its political and theological beliefs continued to be subservi-

ent to archaic ideas and methods of inquiry.

## Unity with Freedom

Yet, despite these drawbacks, its encouragement of learning stimulated the sense of nationality; of a creation ruled by reason, not by thaumaturgy. The romanticism of the Middle Ages had its saintly aspects and entrancing moods. But it had well-nigh outlawed the intellectual faculties which Protestantism legitimized and applied to the inestimable benefit of the race. Now that new occasions breed new duties, making ancient good uncouth, we, as Protestants, have to attempt the unification of our forces without injuring the dearly won freedom they cherish. It is the problem of problems of how to adjust authority and liberty, the standing question of every economy.

I am convinced that the Federal Council of the Churches of Christ in America supplies in its organization, its spirit and its aims the genesis of the problem's solution. It is enough for me to say that if the waste of resources and energies is to be stopped, if there is to be a great improvement in the lamentably low standard of international morality, and a diminution in the sordid corruption, class bribery and intrigue of society, a Christ-directed civilization must be achieved. Moreover, whatever else Protestantism is or is not, it embodies a noble religious faith, determined to combat spiritual evils with spiritual weapons, opposing to the world's register of values those which it has received from its Risen Lord.

Divisiveness is not congenital to its nature. Quite otherwise, its central stronghold is neither a Creed nor a Book, but a Person and a Life. We, as disciples of one Master, cannot forever cooperate in a guilty partnership of limited liability with political bodies organized regardless of honor of God. We cannot countenance what He annuls nor consent that feuds which have lost interest for thinking men and women shall always separate the holy brotherhood. For all thus convinced, the Federal Council is at once a clearing-house and a fortress. In cooperative service rendered by Christians who surmount denominational lines is the secret of future success and the assurance of Heaven's guidance.

—O—

## BUSY

Here lies a poor woman who always was busy;  
She lived under pressure that rendered her dizzy.  
She belonged to ten clubs and read Browning at sight,  
Shone at luncheons and teas, and was out every night.  
She served on committees and went near and far,  
She golfed and she kodaked, and drove her own car.  
Liked "urges" and splurges, knew microbes by name;  
Approved of Delsarte, was a "Daughter" and "Dame."  
Her children she saw only once in a while,  
Her husband signed checks and tried hard to smile.  
One day on her schedule she found an hour free—  
The shock was too much, and she died instantlee.

\*Part of an address by the retiring President of the Federal Council of Churches at its Quadrennial Meeting.)

# The Editorial Page

## *The Lord Is Risen*

**H**E is risen, indeed.

The story is told of a student whose researches convinced him that religion was a superstition, that Jesus Christ was a myth, and that the Church was without spiritual authority. Month after month he schooled himself in that conviction. He refused to associate with those who believed in the Church. In his mind he builded many arguments against its services. But one morning the warm rays of the sun awakened him and he heard the rushing feet of those going to early worship. Something impelled him to dress and hurry to the street. The first person he faced met him with the Easter greeting, the custom of his country.

"The Lord is risen."

"He is risen, indeed," sang back the student, as he joined the group of happy worshippers.

There is a spirit about Easter which carries its own convictions. Words seem out of place in attempting to define the resurrection and immortality. The heart leaps to the conclusions more quickly than the voice can speak. All nature joins in the chorus of triumph and even the stones sing out for joy. A spirit, bigger than the soul of man, plays upon his soul and tells him that all is well.

It is Easter.

The Lord is risen.

He is risen, indeed.

## *Testing Worship Material*

**H**OW can you tell whether or not your worship program is effective? There is no absolute standard for judging worship and devotional materials. For worship is not an intellectual matter. It can not be judged by literary or dogmatic standards. It can be properly evaluated only by the emotional reactions. To tell whether or not a book on worship is good or not, it must be tried out in the laboratory of public worship.

I had a volume of prayer which appealed to me on first sight. The author had a wonderful idea in classifying his material according to the human emotions rather than the church seasons. Such classification is most vital. And the prayers read well. But when tried out in the laboratory of human emotions it fell far short. One was for the days of discouragement. I was discouraged and I sought that prayer. But it was a surface thing, only. It told me that God was in the heavens and that all was well with the world. It told me to keep smiling and every thing would be all right. Such a prayer is all right for the

aged and the very young, but it is not prayer for maturity. When maturity is discouraged, he needs a prayer which tells him that life is worth fighting for, and that he still can make his existence worth while.

I loaned it to a friend of mine who soon must face the great eternity. There was a prayer for those facing death. But he gave the book back. "This man never faced death," he said as he returned it. Death brought its problems which the prayers failed to fathom.

Preachers who are making personal advances in the most interesting field of worship material must keep this principle ever before them. It is not enough that your service is harmonious and blends well with the architecture and organ. It must fit human emotions or it fails in the vital test. Worship is more than poetry. Worship is the process of adjusting the necessities of life with spiritual ideals. Anything which does less than this fails as a service of worship.

## *Not By Might Nor By Power But By Uniformity*

**I**F there is any one thing which experience has revealed in church administration in the past ten years it is that the local church has an individuality. Its problems are peculiar to itself. There is no remedy which can be applied to all churches alike, no program which fits all equally well. A hundred things enter into the individuality of a church. The pastor must be a physician who diagnoses his case well before he prescribes the remedy.

Yet there breaks out time and time again the old spirit of uniformity of procedure which used to be so universal among the churches. We can all remember the early days of church programs when every church in the denomination was supposed to do the same thing on the same day. The every-member-canvass committee was to meet on February 16, it was to eat pork and pie on the first of March, it was to make its official calls on March 16th. No other date would do. Uniformity was the rule. The ranks of the army must not be broken.

Results of such attempts at uniformity have, at times, been ludicrous. We saw farmers struggling through the muds of March on church missions which could be done more effectively in June. Ministers spent more energy trying to convince their people that there was a spiritual impetus in "keeping step" than in building their local church programs.

The rebellion against uniformity in administration has been as pronounced as the rebellion against uniformity in theological thinking. Ministers have grown tired of "cut and dried" programs which they are supposed to make work in their parishes. The return of individual con-



sciousness in minister and parish has been most striking. Ministers feel that they have the intelligence to think their local problems through, and to apply the right remedy.

More than once we have heard ministers express the fear that consolidations for church unity may mean an effort for uniformity. There may be strength in union. But there is more satisfaction in individuality. Half the fun in

being a preacher is the right to use initiative and individuality in the building of the church. The greatest thrill a minister gets is the thrill that he is a prophet and is answerable to God. The most powerful curbing force which comes into his life is the short-sighted overseer who insists that uniformity is the law of progress.

Uniformity is not the law of progress. It is the law of mass strength.

## As the World Goes By—

### Lawyers or Witnesses

E. Stanley Jones says another mighty good thing when he points out that development of the Kingdom of God requires not more lawyers for God, but more witnesses for Christ. I think that if more of our preachers could get his point of view, we should see a return to the passion of New Testament preaching. We ministers are apt to think of ourselves as lawyers, retained to defend God against his defamers. Our system of theology is built up on such an idea. The usual outline of theology is intended to give the mind the right arguments for belief in God, Jesus Christ, Heaven, Hell and other essentials. But the best preaching is not of this type. It is of the witness-bearing type. The preacher is anxious to take the stand, not as a lawyer, but as a witness, and tell the wonderful things which Jesus Christ has done for him. And that is apostolic preaching.

### Deceptive Words

We have just read a very good review of Dr. A. T. Robertson's *Paul and the Intellectuals*. But by that strange twist of fortune which is very apt to happen when printer and proof-readers work together against a writer, the title was given *Paul and the Intelligent*. These errors which are a tragedy to the writer are always amusing to others. A New York publisher recently found one of his new titles was *Crimes from the Cross*. When it went to press it was *Cries from the Cross*. The *Living Church* of Milwaukee is apologizing to Dr. Floyd W. Tompkins for an error in his daily readings. Dr. Tompkins has never been accused of Pro-Romanism, but his paragraph began in this way: "The gospel is the holy see." Of course what he meant to say was: "The gospel is the holy seed." The *Christian Century* in a recent issue announced an article by Wayne C. Wheeler which was rather unusual as it dealt with post-election developments. The name on the manuscript was Wayne C. Williams.

In a recent number of *The Baptist* the editor explained that William H. Leach was the pen-name of the editor of a religious magazine. It was a shocking revelation to those who have been working with me.

Editors and publishers sit in uneasy chairs. They never know what the printer and proof-reader is cooking up for them to eat.

### Too Many Conventions

A very shrewd man comes in once in a while and sits opposite my desk. He is a minister without a charge, but a sort of minister-at-large for the entire Presbytery. Having no church of his

own, he keeps in touch with many activities. And the other day we talked conventions.

"There are too many conventions," said he. "It is about all I can do to keep up with them. I don't know what I should do if I had a church."

I have often wondered myself just how the pastor does manage to keep up with them. With many it must be necessary to make a choice between running his own church or running to conventions. He attends one and is lifted to heights of inspiration, but before he can begin to put his enthusiasm at work he runs back to be enthused along a different line.

When I was a boy I used to listen to a pseudo-politician who was against legislatures. He ran for about every office there was to run for, and his platform always was: "Let the legislature meet only once in two years, and then for only three weeks. In that way the people can keep up with the laws." I think that it is about time for churchmen to propose some such drastic measures to our ecclesiastical and other conventions. The minister needs time to bring up his parish to one convention before he is rushed off to another.

## DEACON JONES' COLUMN

### THE DEACON OBSERVES

That the greatest evangelistic month of the year is here. The Lenten season with its lessons of sacrifice and denial climaxing with Easter should prompt the hesitant one to identify himself with the Church of the Living God. Let every Minister reap his harvest.

That there has been a consolidation of the Rockefeller Foundation resources and the sum total is in excess of \$223,000,000. This foundation promotes scientific research and culture covering nearly every phase of human amelioration as manifested in the social, educational and religious objectives to which the fund is applicable. It is a mark of the advance of the civilization of the day when men place great fortunes at the disposal of relief to the fellowmen.

That he regrets the difficulties which the Salvation Army is now going through relative to leadership and policy and international control. 'Twill dim the lustre which has been added to the Army since the World War.

That organic church union is surely and definitely on the way. We now have the Presbyterians and Methodists making overtures to each other. The

Reformed in the U. S., the United Brethren and the Evangelical are now about to embrace each other. The Congregational and the Christian have already taken the first step. Such movements will at once rally to the standards the business man on Main Street who dislikes overlapping and duplication of effort and the multitude of separate appeals for every little Church in the community. It will raise also the standard of practice and living of the Minister and give to him and to his family those few earthly luxuries of social and educational intercourse to which his family is entitled.

That Prof. Walter S. Athearn, dean of the Boston University School of Religious Education, has resigned. Prof. H. Augustine Smith of the same School has resigned from the directorship of music, which he has held for five years with the New York Chautauqua. William R. Moody has resigned as Chairman of the Board of Directors of the Northfield Schools. These are outstanding religious leaders, and these connections being severed causes universal regret.

That he dislikes to see such a hero as George Fried, master of the Steam Ship America after two great heroic deeds, lend his name to such cheap advertising as "Lucky Strikes."

That after sixty years of temporal power being abrogated, the head of the Roman Catholic Church now becomes once more the sovereign and absolute ruler of a temporal principality. Mussolini again.

That the Pennsylvania Railroad has announced a wage increase of \$3,500,000 a year and affecting 36,000 employees. Honest labor has little complaint.

That there is something new under the sun and an innovation in this country. Herr Hagenbeck, the noted wild animal trainer and dealer of Germany, is in this country for ten weeks, and will stimulate the country with something new in Zoos. Instead of small cages and restricted surroundings the animal compartments are constructed as nearly as possible out of materials like their natural habitats with wide roaming range. Detroit's Zoo is being built under his direction.

That President Coolidge's speech at the dedication of the Bok Singing Tower at Mountain Lake, Florida, was one of the most finished and polished addresses he ever heard the President make.

That Henry Ford's airplane plant at Dearborn, Michigan, will be turning out one plane a day beginning May 1st. Very soon our back yards will be landing fields.

# Finding the "Right" Contractor

Should I  
take the  
lowest bid?

Is this man  
trustworthy?

Known Materials?

A fair price?

Workmanship?



## SEALEX LINOLEUM and TILES

BUYING resilient floors for your building is largely a matter of finding a floor contractor in whom you can have confidence. Contractor A's bid is low—low enough to give grounds for question. Contractor B is highly recommended—and sky-high in price. Shopping around seems to get you nowhere.

One resilient flooring contractor in your vicinity, however, is not to be classed with others. He has been selected because of his long experience as well as his high standing in the community. He maintains a staff of skilled workmen—employs the most modern methods. He is the authorized Bonded Floors distributor, member of a nation-wide organization of flooring experts, his work backed by our bond.

His prices? Well, Bonded Floors men are constantly landing important jobs in the face of the most strenuous competition.

His advice? Impartial, because he installs not one but several types of resilient floors: Sealex Battleship Linoleum, Sealex Treadlite Tile, Sealex Inlaid Linoleum and Natural Cork Tile.

His name? Write us—we'll give it to you.

**BONDED FLOORS COMPANY INC.**

Division of Congoleum-Nairn Inc.

General Office: Kearny, N. J. Authorized distributors in principal cities

# BONDED FLOORS

*Resilient Floors Backed*



*by a Guaranty Bond*



# The Room In The Crowded City

## A Communion Sermon

By Dr. John Marvin Dean, Portland, Oregon

*"No room in the inn."*

LUKE 2:7.

*"A large upper room, furnished and ready."*

MARK 14:15.

FOR several days Jesus Christ has been the central figure in the Passover celebration. He has spent His days teaching in the temple, instructing the multitude, and at night He has been sleeping on the slopes of the Mount of Olives. If you were to turn to the final verse of the seventh chapter of John's Gospel, you would read that after one of the discussions held in the earlier ministry of Christ, "every man went unto his own house, but Jesus went unto the Mount of Olives." There were great numbers of pilgrims around the city, but the Saviour found a measure of seclusion under the olive trees of the Garden of Gethsemane.

On the Wednesday night of His last week He spent the evening in the home of Simon the leper, in Bethany, but doubtless returned to His favored resting place on the slope of Olivet, across the Kidron from the city. In the language of the evangelist Luke, "Every day He was teaching in the temple, and every night He went out and lodged in the mount that is called Olivet."

It was on Thursday morning that the disciples approached Him and asked, "Where wilt Thou that we go and make ready for Thee to eat the passover?" And He sendeth two of His disciples, Peter and John, saying, Go and make ready for us the passover that we may eat. And they said unto Him, Where wilt Thou that we make ready? And He said unto them, Go into the city, and behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And wheresoever he shall enter in, say to the goodman of the house, The Master saith unto thee, My time is at hand; I keep the passover in thy house with my disciples. Where is my guestchamber, where I shall eat the passover with my disciples? And he will himself show you a large upper room furnished and ready; and there make ready for us. And the disciples went forth, and came into the city, and

did as Jesus appointed them and found as He had said unto them; and they made ready the passover."

This at first blush seems a mysterious story. Why did not the Saviour tell His disciples plainly with whom they would abide during the passover? The secrecy was due to Judas. He had been carrying on negotiations with the enemies of Christ, and the Master desired an uninterrupted last night with His disciples. It was necessary to keep the traitor from knowing of the place before Christ Himself arrived with the Twelve. Judas thought he was outwitting his Master, but the Christ was outwitting the traitor. He kept Judas with Him and in ignorance of the place of celebration until the moment had been reached when He could dismiss the traitor from His presence with "That thou doest, do quickly."

Let us accompany Peter and John and see what they saw. They pass through the gate of the city, throngs all about them. They see a man carrying a water-pot; they follow him through the streets and into the court-yard of a home. They repeat the message of the Master to the owner. He himself leads them up the outside stairway of the house on to the roof and shows them "a large upper room, furnished and ready." It was doubtless the room immediately under the dome of the house. The description indicates that it was commodious, carpeted, completely furnished with reclining couches and table, and was probably the best appointed room that Christ had ever used as a gathering-place for His disciples.

Note the contrast: "No room for them in the inn"—"A large upper room, furnished and ready." They gazed into this beautiful apartment; they noted the lamps ready for the evening illumination; the carpets, the couches. They knew that the owner in accordance with the Jewish custom had taken a candle and searched through every crevice of the room lest a crumb of unleavened bread from other feasts still remained in the apartment, and they were overwhelmed with all this hospitality. I can imagine them thanking the owner and then hurrying away to the temple to purchase and sacrifice the Paschal lamb

that it might be ready for the evening feast.

The city was packed with pilgrims. The temple courts were thronged with worshippers offering sacrifice. All the families of Israel were preparing for the feast. I can imagine the happy conversation of the two men as they acted as the "House-Committee" of the apostolic band, and particularly their delight that so wonderful a room was waiting for them. It is more than probable that the same room was the Pentecostal prayer-meeting room and if so, it was capable of holding over one hundred and twenty disciples.

Let us consider this room reserved for Christ in the crowded city from the standpoint of the owner who climbed the steps that day and showed it to Peter and John. Who was he? Edersheim, the great Jewish Christian scholar, believes it to have been the father of John Mark, who afterward wrote the second Gospel. He bases this belief upon the incident of the young man who as Mark records, fled from the soldiers in the Garden of Gethsemane leaving his linen robe behind him. But we do not know his name and it is not important that we should. We can say of him what Emerson said of the dead Longfellow as he gazed upon his face in the casket: "I do not remember his name, but his was a beautiful life." We do not know this man's name, but his was a beautiful deed.

### I. He Gave Hospitality to Christ in a Crowded City

Josephus estimates the usual population of Jerusalem at that time not to exceed two hundred thousand; and the Passover pilgrims swelling that population to over one million. There were a thousand groups who would have made eager use of that large upper room, but it was reserved for Christ. Quietly it waited above the heads of the people in the crowded streets, furnished, garnished, and empty! The one need of American life today is the reserving of room for Jesus Christ in our modern life. The cities become roaring canyons filled with the torrents of human traffic. There are theatres, auditoriums, public and private dance halls, playgrounds, stadiums, golf courses, princely hotels, roof-gardens, but none too many places reserved for



the use of the Christ in the work of the kingdom of God. Let us multiply the places of Christian meditation, of spiritual fellowship, of solemn worship, of evangelistic activity and of Christian instruction. In that pre-occupied Jerusalem of long ago there was a noble apartment at the disposal of Jesus Christ.

If we are to save America from paganism, we must build chapels in our palatial homes where the administering staff of that house may assemble to meet Christ. We must build chapels in our skyscrapers and in our hotels. The Christian Church must extend its holdings in the crowded cities and reserve many places for the spiritual needs of the people. The Churches have committed the folly of evacuating the centers of our cities and turning them over to pagan influences of the hour. As we enter our modern towns and cities we sometimes look about us in vain for a large upper room, furnished and ready, where the eternal Christ is expected to make contact with human souls.

## II. He Gave a Symbolic Hospitality

He put the first roof over the Christian Church.

Washington's headquarters have been carefully preserved at Cambridge, Morristown, Valley Forge and New York. Christ consecrated many structures, while on earth, by His presence. No one of them remains, save only the limestone cavern at Bethlehem, yet the "large upper room, furnished and ready" is more enduring than that limestone ledge. Its rafters have fallen in decay; its stones are in the rubbish heap of a ten-times taken and destroyed city, but the lesson of its hospitality is indestructible. It contains the contagion of a great example.

I have one ambition remaining. It is to go to Jerusalem and build there a Baptist Church—a Baptist Sunday School building, and perhaps a Baptist Hospital! If I ever can fulfill that dream I shall construct somewhere in those buildings a large upper room where the glorious teachings of Christ will stimulate fellowship with the eternal Presence of Christ. I shall call the Church "The Church of the Upper Room."

On one occasion Dr. Frank Gunsaulus, preaching in Chicago on the topic "What I Would Do If I Had a Million Dollars," was challenged by one of his members with the gift of a million dollars. The result was the building and operating of the Armour Institute. His dream became a reality. Would to God that some one in Portland would commission me to go to the city of Jerusalem and erect a Baptist roof for the sheltering of Christ's work and as a headquarters for Baptist and evangelical work the world around!

Meanwhile I shall rejoice over every Church erected to shelter Christ's cause. It may be the New England "meeting

house" with its white steeple and its green blinds. It may be the red brick city Church growing dingy under the coal smoke of the big towns. It may be the last architectural expressions in stately Gothic or Romanesque, but provided it is erected in the Name and Spirit of Christ, I shall salute it as a worthy successor of that "large upper room, furnished and ready."

A tent, a tabernacle, or a temple—I know of One Who waits to bless it, Who is moving toward it, provided it has been erected, swept, and garnished, for Him.

## III. He Gave A Rewarded Hospitality

When the evening came, the Saviour and the ten came into his home and were conducted by him to the upper chamber. There they found Peter and John ready to receive them. I imagine that the owner did not enter the room but left the disciples in their intimate and happy fellowship and returned to his family below where he, too, celebrated the Passover. But he was excited by the consciousness of the Messiah's presence under his roof. That itself was reward enough. But his reward was threefold.

He was honored by the Saviour's presence.

When I was in Malta the English officers of the garrison took me up into a government building and showed me a little porch overlooking a courtyard. There behind a screen they pointed at a cot and said, "This place is of interest because on the one night that Napoleon Bonaparte ever spent in the Island of Malta he slept up in this portico on that cot." The genius of the great man still

casts a spell upon an island on which he passed but a single night; an island over which his hereditary enemies have held sway for over a hundred years.

A friend after returning from a visit to Germany, said that he visited the town of Jena where that same Napoleon had once crushingly defeated the Prussian army. Upon the heights near the town where Napoleon had made his headquarters in that famous battle they have erected a very plain monument known as the Napoleon Stone. Although this monument is in Germany, my friend found a curious stream of German tourists paying their respects to this spot which reminded them of a great genius.

But this unknown host of Christ had the greater honor of having his home associated with the name of a deathless Christ! If we could locate that house today, or even its site, an endless procession of thoughtful men, Protestant and Catholic, Greek and Roman, believing and doubting, would wend their way to that spot and look upon it wonderingly.

I once stood in the city of Rome in the ancient Forum. I was shown the remains of the tiny temple of the Vestal Virgins, ruined and desolate in the hot sun. I was pointed out the very spot where, for centuries, the noblest maidens of Rome kept the vestal fires burning day and night. And now that spot is but a puddle of dust. I was asked to stand upon that spot but I refused to do so. It seemed a desecration of the aspirations of an ancient people. With ten times the reverence would every Christian stand before the place where Christ was entertained on the night before His crucifixion.

# FACT No. 4

## THE EXPERT'S PART IN THE SHORT TERM CAMPAIGN

- (1) Spends three continuous weeks upon the field.
- (2) Assumes full responsibility for the issue of the campaign.
- (3) Relieves the Minister and Board of all initiative.
- (4) Initiates and executes every move; acts as buffer between officials and congregation.
- (5) Takes the morning preaching services during three Sundays with virile messages.
- (6) Personally interviews the wealthier givers of congregation, community and city.
- (7) Assigns a given task to every member—a whole church at work.
- (8) Knows how to handle churchmen—been doing it for eighteen years.
- (9) Specializing in CHURCH CAMPAIGNS EXCLUSIVELY—none others accepted.
- (10) Keeps expenses at a minimum consistent with dignified service.
- (11) Inaugurates a system of collection which admits of minimum shrinkage.

### ILLUSTRATION

MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH:—97 members raised \$100,000: \$10,000 from members, \$90,000 from tourists and developers. Expert personal solicitation did it. Proficiency and an intimate knowledge of human nature and direction by a master hand.

### —WRITE YOUR PROBLEM TO—

#### H. H. PATTERSON

Originator and Director  
CHURCH FINANCIAL CAMPAIGNS  
903 East 150th St. Cleveland, O.  
18th Year

\*\*\*\*\*  
Originator of the short-term (5 to 10 days intensive) financial campaign as applied to churches.  
\*\*\*\*\*

\*\*\*\*\*  
Director of the first professionally operated Church Financial Campaign in the country.  
\*\*\*\*\*

Why did the PEOPLE'S CHURCH of East Lansing, Mich.—the seat of the Michigan State Agricultural College of 3,000 students and the College Church of 1,100 members supported by the National Boards of the Baptist, Congregational, Methodist and Presbyterian denominations—select us to direct the indebtedness campaign of \$150,000? There's a reason.

Then, too, his home was consecrated by the most illuminating and comforting message ever given from God to man, "In my Father's house are many mansions."

Ian MacLaren advised all ministers that they would need in the ordinary life of a pocket Bible to renew the page containing the fourteenth chapter of John at least a dozen times. The sorrowing and the troubled, he said, would always insist upon having it read to them.

Shall we ever get, however, the full force of the opening paragraph of the fourteenth chapter of John without consulting the text of this morning? Let us put them together, but first let us remind ourselves of the exact meaning of the phrase, "In my Father's house are many mansions." The word mansions is, of course, an English word, not a Greek. We find it as far back as Wyklif's Bible in the Fourteenth Century. A mansion, in Wyklif's day, meant

a dwelling place as contrasted with the poor huts of the peasantry—a house owned by a settled family. When he translated the Bible for the common people he meant to convey the idea that in heaven, the Father's house, there were many places of settled and abiding habitation. Men would not be mere tenants there, subject to eviction, mere serfs. They would be given a living; they would permanently abide. In Goodspeed's translation of the New Testament he properly translates the verse, "In my Father's house are many rooms," or as we should say, "apartments."

Now let us put our text alongside this verse. "A large upper room, furnished and ready."—"In my Father's house are many rooms." How amazed the apostles had been, first Peter and John, and then the ten, to find that their Master had beforehand arranged a spacious and beautiful room in the crowded city where they might have their Passover feast, and now that they are solemnized by the thought of His soon departure and how helpless they will be without Him. Notice how He uses this incident of the room that He had prepared for them and surprised them with, saying to them: "You were wondering tonight, as I led you through the streets, what kind of a place there would be for you. I brought you through the darkness, up the stairs, into this beautiful room. Now you are troubled about death and eternity. Comfort yourselves. I will again lead you through the darkness. Ye believe in God; believe also in Me. In my Father's house are many rooms. Far nobler even than this, which has so astonished you. I go to prepare a place for you, just as I had this place arranged for, through the kindness of the master of this house. And as I then brought you here to your great delight, so I go to prepare a place for you and I will come again and receive you unto myself."

Then there was a third element in this unknown host's reward—there was instituted in that upper room a holy ordinance of Christ, the Lord's Supper, which has been observed unbroken through two long millenniums. We are this day celebrating in this temple, in this modern city, on this final shore of civilization's march, that same Lord's Supper which He instituted in the beautiful upper room.

He who puts a roof over the gospel and cradles its activities will never know, this side of the judgment day, what he has done either for his Lord or for the world. Little do we who help to build temples of worship realize the stream of blessing that we cause to flow from the flinty rock.

Long ago, as I have already said, that sacred upper room became a dust heap, a pile of rubbish. The enemies of Christ

(Continued on page 513)



DR. HENRY E. TRALLE

## TELL TRALLE YOUR CHURCH-BUILDING TROUBLES

DR. HENRY EDWARD TRALLE, the well-known specialist in religious education and expert in the planning of church buildings, is now a member of the editorial staff of *Church Management*, and a share of his time is at the disposal of our readers.

### Professional Service for Church Management Subscribers

DR. TRALLE has helped hundreds of churches of different denominations throughout America with their building projects, and his services are in constant demand. He is always able to assist a church, large or small, in obtaining a satisfactory and economical solution of its problem, both in new construction and in remodeling. His work for the most part is preliminary to and supplemental to that of the architect. He does what no architect can do, preparing the way for him and then helping him to draw plans that will provide rooms of such number and sizes and proportions and relations as will enable the church to do its work in an adequate way. He helps the church to make a survey of its possibilities and to determine in detail its needs for the next twenty years, then to obtain building plans that will adequately provide for the housing of its program of activities, bringing the committee and the congregation into a unity of thought and action.

Dr. Tralle's points of cooperation will be:

1. He will contribute occasional articles dealing with the problems of the housing of the church's program of activities.
2. He will answer inquiries in connection with church building and equipment, giving such assistance as is possible by correspondence, and without any charge.
3. He will make a personal visit to the church when the problem makes such visit essential, and without charge or obligation except a small pro-rata sum toward traveling expenses.
4. He will, if necessary, make additional visits and render full consultative service. When retained as consultant for his full service, a definite fee is named for his work, and this is paid usually by the architect, so that his assistance costs the church nothing.

Address DR. HENRY E. TRALLE

*Church Management*

626 Huron Road

Cleveland, Ohio



# Pitching Tents At Kadesh Barnea

By Charles Haddon Nabers

OF all the interesting incidents which occurred during the march of the children of Israel from Egypt to the Promised Land, none is more significant than the story of the twelve spies. After the Israelites had been led by Moses and Aaron from the bondage of Pharaoh, they came to the borders of the land which had been for centuries promised to them. They sent out spies, one man from each tribe, to report upon the condition of the country and to estimate the prospects for taking possession.

When the spies returned there were presented two reports, which agreed in some respects. One report given by ten of the spies described the land as most desirable, but said the enemies to be fought were too mighty. The other report given by Caleb and Joshua declared that these great obstacles could all be overcome by the help of the Lord. The people of Israel accepted the report of the ten spies and did not enter the land. Turning back from its very borders, the people of Israel wandered for thirty-eight years in the wilderness until a new generation rose to manhood.

The significance of the story is indicated by the closeness with which they came to the Land of Promise without entering. Kadesh Barnea is symbolical to us of the attitude of heart and mind which many people today possess. They almost get to the place where they should go in life, but then they fail. They never enter into the Land of Promise. They turn back at Kadesh Barnea.

During the ministry of the Master He had a conversation one day with a scribe who took part in the discussion in a most wise and intelligent fashion. So true were his replies that the Master turned to him, saying, "Thou art not far from the kingdom of God." So far as we know, however, he never entered inside the portals of that kingdom. He, too, stopped at Kadesh Barnea. His foot never trod the Promised Land.

Upon another occasion in the ministry of Christ there came to Him a very attractive youth whose position in the land was that of a rich ruler. He came seeking the way of entrance into the kingdom of God. After a brief conversation Christ said to him, "One thing thou lackest." When this was named the young man went away sorrowful. We never hear of him again in the Gospels. His foot never felt the soil of the Promised Land. When almost there, "lacking but one thing," he stopped at Kadesh Barnea.

In the prison days of Paul, the great apostle was led out one day for examination before a group of Roman rulers. Paul realized that here was an opportunity for the proclamation of the gospel. With all the eloquence at his command he presented the truth as it is in Jesus to those stern rulers. At the close of his message one of them said, "Almost

thou persuadest me to be a Christian.' Yet he never did become a Christian! He stood upon the very border of the Promised Land but his feet got no further than Kadesh Barnea. This incident has furnished the inspiration for the modern poet who wrote for us the hymn, "Almost Persuaded":

"Almost persuaded, now to believe;  
Almost persuaded Christ to receive.  
Seems now some soul to say, Go Spirit,  
Go thy way, some more convenient day,  
On thee I'll call."

## Modern Instance of Kadesh Barnea

In his recent book "Christ at the Round Table," Dr. E. Stanley Jones, has one chapter entitled "Almost." It is the story of the "Almost, but not quite" which we see all through history. "India," he says, "catches the vision that the ultimate reality is Spirit, and in this she is deeply right. We are expecting her to break forth into the music of the realization of communion with God, but instead, her greatest philosophy passes by communion and strives for identity, misses both and the end is spiritual fumbling. She almost gives us that word of spiritual experience that we so greatly crave, but just misses it." Dr. Jones goes on to say that he wonders what future historians will record of the church of the present age, a church more interested in political power than people, in controversy than in Christ. Church leaders are standing not in the Promised Land, but at Kadesh Barnea.

In one of the greatest pulpits of America during the past summer I heard several messages by an outstanding personality of the American pulpit. About the man there was something magnetic. About the message there was something wonderful. Both man and message were marvelous, almost! A little indescribable something which is essential to real greatness wasn't there. The story was not the story of the Promised Land, but of Kadesh Barnea.

Dr. Charles E. Jefferson of Broadway Tabernacle, New York, makes the same charge against the American nation that Dr. E. Stanley Jones makes against the church. He says America upon many occasions has been about to enter the Land of Promise, but failed because of lack of genuine courage on the part of her leadership. We are almost there, but not quite, we have neither the faith nor the courage to go beyond Kadesh Barnea.

The same charge can be brought against many leaders in the Christian church today. There are men here well trained for doing great things for God. They have experienced His goodness in their own lives, they have felt within them the urge of complete consecration and outstanding service. Some things that they have planned to do have inspired many to expect much from them, but they have never gotten around to do it. Their feet have stopped short of



**Dr. Caspar P. Koch**

Famous Organ Recitalist,  
City Organist of Pittsburgh and Organ  
Instructor at the Carnegie Institute.

## says of the KILGEN:

"Your firm recently completed an organ of my design for the church at Covington, Ky. Altho, the specifications called for an instrument along somewhat different lines from those you ordinarily build, it is with pleasure that I can testify to your artistry in all the requirements of your client."

Complete satisfaction in a pipe organ, as judged by Dr. Koch's standards, embraces a myriad of details—only in whose perfect ensemble, a Master of the Organ can find genuine pleasure. The remarkable list of famous organists whoso strongly endorse Kilgen Organs, tells an eloquent story.

If you are planning a new organ, benefit by Kilgen's three centuries of experience. There is a Kilgen Organ Architect in your locality who will gladly advise you without obligation.

Write for the Kilgen Organ Catalog  
GEO. KILGEN & SON, INC., 4026 North  
Union Boulevard, St. Louis, Mo.  
PIPE ORGAN BUILDERS for 289 YEARS

**Kilgen**  
Choice of the Masters



MIRABILE AUDITU

the Promised Land. They have never gone beyond Kadesh Barnea.

Of course in the story of Kadesh Barnea there is an unforgettable element of sadness. It is the story of what war and weakness will do for a nation or for an individual. The shadows fall most dense because the failure occurs right on the border of the Promised Land. Such sadness is seen in the life of every man who fails to make the most of himself.

In spite of the sadness there is also inspiration here. Turning the pages of our Old Testament we pass over the next thirty-eight years and stand with the new generation led by Joshua upon the border of Canaan. It is the brink of things which tests men! As the Hebrews stand upon the border land once more there comes to them a three-fold call.

The first call is a call to consecration. No man is able to enter into the Promised Land of God unless he has consecrated himself fully unto Him. The church needs consecration before it needs activity. Activity that is not based upon consecration may be only sounding brass or clanging cymbal. The reason why the Hebrews stopped at Kadesh Barnea thirty-eight years before was because they saw things rather than God. Men whose minds are fixed upon God are ready to march forward when His Spirit leads.

The second call was a call to confidence. They needed three-fold faith, even as we need the same. Confidence in God, confidence in themselves and confidence in their fellows.

The third call was a call to conquest. Such a call can easily be met when the other two calls have been met. Consecrated, confident men can conquer.

Is it Kadesh Barnea for us or the Land of Promise?

#### WHEN EARTH'S LAST PICTURE IS PAINTED

When earth's last picture is painted and the tubes are twisted and dried,  
When the oldest colors have faded, and the youngest critic has died,  
We shall rest, and faith, we shall need it—lie down for an aeon or two,  
Till the Master of all good workmen shall put us to work anew.

And those who are good shall be happy:  
they shall sit in a golden chair;  
They shall splash at a ten league canvas with brushes of comet's hair:  
They shall find real saints to draw from:  
Magdalene, Peter and Paul:  
They shall work for an age at a sitting  
and never be tired at all.

And only the Master shall praise us, and only the Master shall blame:  
And no one shall work for money and no one shall work for fame,  
But each for the joy of working, and each in his separate star,  
Shall draw the thing as he sees it for the God of the things as they are.

—Rudyard Kipling.

Material development will be one-sided unless you carry forward with it the spirit of beauty and those ideals which mean more than all the wealth in the world.—General Smuts.

## The Minister And His Mail

By Richard K. Morton, Boston, Mass.

"MAIL" does not refer—at least in this article—to an armor which the minister sometimes feels like donning in the face of "the slings and arrows of outrageous fortune." The problem of the steady flow of variegated, voluminous, and time-consuming mail into the minister's office or home is a very important one.

Heaped up, disorderly desks, wherever situated, are an intolerable nuisance. Nobody ever did anything with them. Lots of projects slide off the church program just the way—and for a similar reason—that papers and other stuff fall off an overcrowded, jumbled-up desk.

Besides seminary and college training, and experience and common sense, a minister needs a good wastebasket, a good index system, and capacious, easily manipulated drawers for filing all sorts of material which may be wanted at any time.

How can this frightful influx of imperative mail-matter be handled?

In the first place, of what does it consist?

*Personal, intimate letters.* These should be set aside for early answering. No one can tell another person how they can or should be answered. One can say, however, that it is bad practice to let such letters wait. In the event of letters of congratulation, condolence, etc., being desired, these should always be carefully written on good stationery in one's own penmanship. Ministers ought to be good private-letter writers. It is excellent practice to write personal letters in which one tells bright, fascinating experiences, with a view to pleasing the particular individual to whom the letter is to be sent. It strengthens one's powers of accumulation of good material, sharpens observation, and helps one to adapt material to particular needs.

Every minister should regularly write letters of interest, congratulation, encouragement, to church officers and workers and to those in various ways interested in his church. It is not hard to be prompt—and it is much more effective.

*First-class business or professional letters.* These should be at once collected in a separate group. These should be neatly answered with a good typewriter, if possible. Care should be used to answer such letters with definiteness, conciseness, punch, and after an exact survey of the information desired.

Where the minister regularly sends out a quantity of miscellaneous material, he should possess a weighing apparatus with which he can tell how much letters and other light mail weigh. Then he should also know the postal regulations for heavy mail and for the different classes of mail. It is very poor taste to send out mail with insufficient postage, or, in the case of enclosing material to be returned, to enclose insufficient return postage.

In such cases a minister should have some legal-size, long envelopes which can hold manuscript, folders, or similar enclosures. One great trouble with the mail is that so many ministers are not

equipped to handle it—and so they make a great task out of a frequently small duty. It is bad practice to be forced to cramp folders, etc., into small envelopes, to paste labels over old envelope ends. Parishioners and the business and professional men of the community notice how a minister deals with his mail.

*Second, third, and fourth-class mail.* This can usually be set aside for later consideration, and should not be at once consigned to a waiting wastebasket. Some of it is of direct concern to the minister himself, and some of it should really have been sent to some church officer. I find it very common that church officers frequently buy things or otherwise cause professional and business men to write the church and fail to give their own name and address, so that the mail comes in a lump to the minister. This becomes a nuisance to him, and he may forget it or deal wrongly with it since he does not know the exact facts of the case.

Now the following may be helpful suggestions in dealing with different classes of mail. Sometimes circulars of no importance nevertheless contain pictures, booklets, or enclosures of different kinds which might be of interest to the children, young people, or some church officer. Sometimes they give notice of some meeting, appliance, or service which some society, officer, or private individual would like to see or act upon. Why not, then, have on hand a mimeographed or printed slip something like this:

Pastor's Study. Date.....  
The enclosed was in my mail, and I am forwarding it to you, thinking that you may be interested in it, or care to act upon it. I have assured myself that there is nothing objectionable in it. You may take the matter up with me again or with the correspondent, if you so desire. I am glad to place it at your disposal.  
Sincerely,

.....Pastor.  
In cases where the idea you have in mind may not be very plain, the slip could take a different form:

Pastor's Study. Date.....  
Item: (Description of what came in the mail, and for what purpose).  
Remarks: (Suggested use of the enclosure, or suggested action upon it).  
Data: (Giving any helpful information, addresses or references which might be used in acting on it).

The mail that has been wrongly addressed can be dealt with similarly, for there is no reason why the pastor should continue getting mail which should have been directed to officers or which are directed to former officers of the church. A slip, something like the following, can be easily made up:

As {president of the.....  
      {chairman of the..... of  
our church.....  
          (Name of party)  
has had occasion to correspond with  
you regarding.....  
          (Nature of the matter)  
..... Will you at once



## Churchly Financial Campaigns— for Church Buildings — Debts — Improvements

**Raise Money Wisely  
with Financial Success and  
Spiritual Benefits**

**YOUR CHURCH CAN RAISE**, for a worthy purpose, from 50% to 500% more than your average officer expects; by a churchly financial campaign, properly organized and led by one of our consecrated and competent campaign directors, preceded by our unique "Church Loyalty Crusade".

If you prefer a churchly edifice; why not also a churchly campaign? A high-pressure campaign, with team competitions, is as unworthy as an unchurchly building.

Rev. A. F. McGarrah, D. D., Director of this Department of Church Building Fund Campaigns, having aided 2,000 Churches in the past 20 years, has been recognized as "America's outstanding authority on problems of church finance and church management". Thousands of pastors and church leaders, of all denominations, own and commend his "Modern Church Finance" and other volumes. Without extra charge, Dr. McGarrah's counsel is available as to campaign problems, and as to plans for best results: both spiritual and financial.

Established under the supervision of one denomination, churches of all denominations may now profit by our improved methods, our program of stewardship education and spiritual preparation, our improved methods of finance campaign organization, and the services of our staff of 12 carefully trained campaign directors.

We have served churches of 16 denominations—Baptist, Methodist, Lutheran, Evangelical, Episcopal, Reformed, etc.

We operate on a cost basis, paying no dividends nor profits to any individual or organization. As good stewards, we hold campaign costs to a minimum consistent with efficiency, and with the most satisfactory possible service.

Tell us your needs, problems and progress. Testimonials from many denominations sent on request.

### \$500,000 Goal Oversubscribed

Los Angeles, California, February 13, 1929.

Dear Dr. McGarrah:

"With over \$516,000 subscribed in our (pre-dedication) campaign (in addition to \$305,000 raised in two former campaigns), expressing the sentiments of our entire Immanuel Church, I want to say we are very happy over:

1. Your most helpful advance counsel . . . which has proved to be very wise.
2. The financial results . . . beyond our wildest hopes.
3. The dignified and churchly character of your campaign . . . very deeply impressed our people.
4. The spiritual benefits of the campaign are no less marked than the financial. Our Sunday and mid-week attendance is breaking all records.
5. Cash payment on pledges . . . approximately \$100,000 having been paid . . . one week after the campaign.
6. The low cost . . . only a little over one per cent on \$500,000 raised; whereas we paid the leader of a former campaign three per cent on \$200,000 raised.
7. Your representatives are consecrated Christian gentlemen, and we thank God for the high spiritual plane on which the whole business was conducted.

HERBERT BOOTH SMITH, *Pastor.*

#### Spiritual Results Worth \$5,000

"The whole city is amazed and all our people pleased, with the results of your cooperation. \$185,000 pledged. Our original goal was \$100,000. The campaign cost us only one-third what we expected to pay to some commercial agency. One Elder says: 'The spiritual benefits are worth \$5,000 if we had not raised a dollar.'"

*Would such service please you?*

#### Southern Baptists Thankful

448 members; \$73,442 raised; cost under 2%

"We thank God for our splendid success. We commend to the fullest your cooperation in helping us to raise \$73,442 (with \$15,000 more in sight) where many of our leaders thought it impossible to raise over \$40,000. Besides, the program of preparation, and education, and the competent leadership furnished by your Department, have resulted in a general spiritual revival—nine additions to the church on campaign Sunday. . . ."

C. C. WARREN, *Pastor*  
Lexington Ave. Baptist, Danville, Ky.

#### Methodist Attorney Testifies

\$62,000 expected; \$80,000 raised; cost 2 1/4%

"After a careful survey, we hoped to raise \$62,000 . . . with the help of your Department . . . \$67,000 pledged on the first day . . . over \$80,000 now. The entire expense, including your reimbursement, totals less than 2 1/4% of the amount raised. I know of no other money raising organization which operates with such economy, or which features so valuable a program of spiritual preparation and stewardship education."

J. MYRON SHIMER, 1607 Fox Bldg.  
Frankford Mt. M. E., Philadelphia, Pa.

#### Lutheran Pastor's Ideal

Original goal \$50,000; raised \$65,000

"Our debt raising campaign, as set up and conducted by your representatives in **Luther Memorial Church of Chicago**, met my ideal in every way. At your suggestion, we raised our goal from \$50,000 to \$60,000 . . . passed it the first day . . . now over-subscribed by \$5,600 . . . Your unique program of spiritual preparation . . . superior plans and methods . . . engendered a fine spirit . . . better results . . . subscriptions will be paid more satisfactorily . . . spiritual benefits of lasting value."

J. E. HUMMON, *Pastor.*

#### Christian Layman Commends

\$50,000 expected; \$95,000 raised; cost under 2%

"We of the **First Christian Church of Colorado Springs** can most heartily and emphatically commend your Department. Conducted on the highest possible spiritual plane, our campaign achieved unbelievable financial and spiritual results. Where our officers hoped for perhaps \$60,000, we have \$95,000 with many additional pledges to come. Your representatives and their services were above reproach."

O. W. GALE, *Chairman.*

#### Reformed Church Rejoices

##### Amazing Cash Payments

"Of \$117,500 raised in our campaign, with your cooperation, over \$60,000 has been paid in cash within nine months. Most highly do we rejoice in the campaign cooperation by your Department, while appreciating your continued counsel and helpfulness."

JOHN A. KUNZ, *Treasurer*  
Reformed Church, Huntingdon, Pa.

## Superior Benefits of our Co-operation in Campaigns

### Spiritual Benefits

Our help in launching a unique and constructive "Church Loyalty Crusade" program, developed and copyrighted by this Department with invaluable publicity features, will mean:

1. Much larger congregations.
2. A "Church Loyalty Visitation".
3. New workers enlisted.
4. Indifferent members renewed.
5. Increased Sunday School attendance.
6. More people praying.
7. More sacrificial loyalty.
8. New families interested.
9. All activities stimulated.
10. Permanent spiritual values.

### Free on Request

Tell us your needs, problems and progress, and receive free copies of two of these:

"List of 400 Campaigns in 4 years"

"Churchly Financial Campaigns".

"Before You Dedicate—What?"

"Raise That Church Debt—How?"

### Address

ALBERT F. MCGARRAH, D. D., Director  
Building Fund Campaigns Dept.,  
931 Witherspoon Bldg., Philadelphia, Pa.

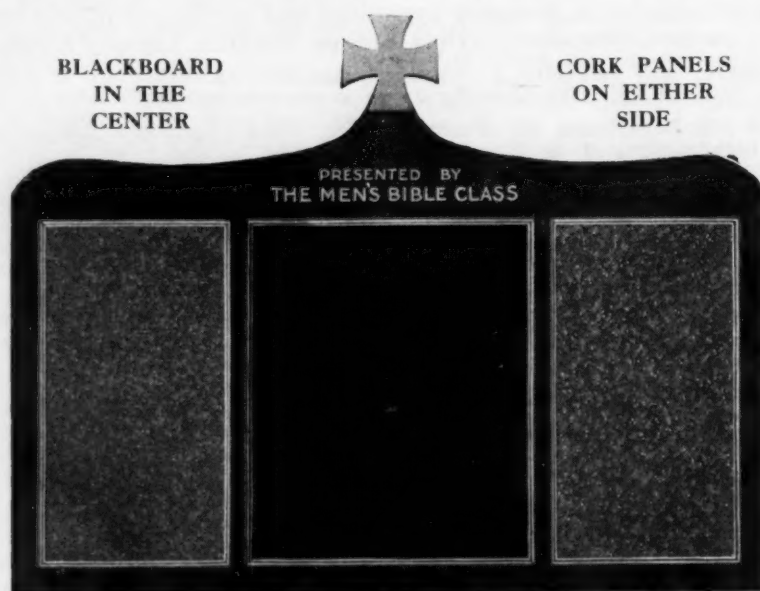
(Please refer to Church Management)

### Financial Advantages

Our improved "churchly finance campaign" plans and organization, stewardship education, inspirational addresses, experienced campaign leadership, with our cooperation as to collections, will mean:

1. Goals exceeded.
2. More subscriptions.
3. Subscribers more generous.
4. New proportionate givers.
5. Conscientious payments.
6. Better collections.
7. Project completed sooner.
8. Fewer pledges cancelled.
9. Reduced carrying charges.
10. Both budgets benefited.

## The Indoor Announcer



A BULLETIN BOARD OF DIGNITY AND REFINEMENT

**W**E offer an indoor bulletin board which meets the need of discriminating churches. It provides a blackboard for written notices and cork panels for printed or typed publicity. The soft, cork panels easily receive pins and tacks without chipping or breaking.

### Size

Length, 54 inches  
Height, Blackboard, 20 x 24 inches  
Cork panels, 13 x 24 inches each

### Prices

*The Indoor Announcer*, finished in black with a gold cross, as illustration, but with no lettering.

Each \$16.25; express extra

*The Indoor Announcer*, in natural wood, unpainted.

Each \$15.00; express extra

*The Indoor Announcer* with gold lettering. We have made arrangements for the lettering in genuine gold leaf at twenty cents per letter. Where this is desired a few days' allowance in the time of shipment must be made. Attach copy to be lettered to order.

*The indoor announcer is securely packed in a specially made carton and we guarantee that it will reach you safely.*

... Order From ...

CHURCH WORLD PRESS, INC.

626 Huron Road

Cleveland, Ohio

supply the same with your address, if you desire to transact any matter with the party. I am turning all the material received over to you for disposition.

.....Pastor.  
When you desire to send a notice to a firm or party before an officer or president can be reached, the following form might be used:

.....Name of Firm or Party.  
You have occasion to correspond with ..... (President, Chairman, Individual). His (her) address and title for this year is (other remarks noted below) .....  
Please supply this officer or individual in good standing in our church with all necessary details and information, directly and promptly. Call attention to

.....  
(Any important detail often overlooked)

.....Pastor.  
It seems to me that this direct and easily employed method will rather quickly rid the heap of mail of a great deal of its terror.

The minister can do even more than this. He is likely to be in touch with many leading professional and business men who have information and services desirable for many of his parishioners. A note to such persons or officials, asking them to get in touch with certain individuals, send them invitations, tell them of opportunities or services, etc., will be appreciated by all concerned. Book concerns, social welfare and service agencies, missions, etc., like to know of those who are interested in them, and many church members will enjoy receiving the bulletins and information service from these agencies, and from schools, societies, clubs, church organizations, libraries, etc. In attending thus completely to one's mail, one is likely to reduce it in the long run.

The minister should also see that all correspondents and tradesmen know where to direct heavy packages, so that the pastor will not be required to keep taking them from his home to the church or to the homes of the persons concerned with them.

He very often has a large number of periodicals which in a short while he will not need. These might well be sent elsewhere later. They can be done up in a bundle and sent to some organization for disposition, or if the minister has time he can cut out the pertinent parts and mail them with one of the above-mentioned notes. Or he may make a note of several interesting articles and send a list of them to some church officers or individuals, telling them just where to find these worthwhile articles that he has seen.

Where the minister has such information, it is important for him to see that new officers of the church have a detailed list of all those who will in the course of a year correspond with them on important church business. The minister ought also to arrange with the secretaries of the different church organizations to have blanks for supplying quickly names and addresses and similar information to him and to others—there is no need of a personal letter in this instance.

Thus the minister's mail demands that he equip himself to handle it promptly, efficiently, and with the minimum expenditure of time and labor. One of the first rules for the successful parish is to get the correspondence of its leaders running smoothly and helpfully.



## Demands Consideration For The Young Minister

I WAS much interested in Dr. Beaven's answer to the following question in the March issues of *Church Management*.

"I have just taken up my first pastorate in a very conservative little church and small community. In my first sermon I made reference to some of the 'antiquated science' of the book of Genesis. I have been severely criticized for what I said. Do you think I did right?"

Dr. Beaven, in his reply, says that he will not attempt to discuss the young man's ideas of the book of Genesis in its relation to science. He then points out in his always helpful manner that referring to such a subject in a first sermon was unwise, since it did not represent the major message which the preacher had to give. He thinks it would have been better to have waited, and if such teaching was undertaken to have been sure to do it after confidence had been established and in such a manner as not to give offense. "It is altogether unwise," he says, "in a community where you know people hold certain points of view to offend those points of view needlessly. Particularly is it unwise, even though you are convinced on a given point, to pick out the minor point of difference at the beginning, and create prejudices against you that prevent their hearing the real message that you have come to deliver."

This is helpful advice, and I do not write in order to criticize it, although personally I believe the temptation of most ministers, both young and old, is to exercise their liberty of teaching too little rather than too much. It is easy to come to feel that some things are never "timely." But I would like to raise the question from another angle and ask, Did the church in this instance do right? Did it act wisely or fairly? The young preacher's first sermon in the community was found to contain, in addition to much that was good, some phrases or references which were not liked, and at once criticism began.

What did the people of this congregation expect? They had called a young man fresh from his studies to his first parish. They surely must have reflected that some patience and forbearance on their part would be needed. It is not a healthy condition when churches practically tell their preachers that the things learned in theological seminary or in their reading are not to be brought into the pulpit. Particularly should they expect that a preacher who is as yet without much experience will be unskilled in the art of hiding what is on his mind. If they consider these things "half-baked," they should, nevertheless, expect to hear them. In due time the preacher's opinions may be modified, or he may learn to see some things small which he now sees great. But if the church demands these things at the beginning, it is unreasonable and unfair.

Furthermore, it may by this very attitude do a great harm to the young preacher. He is just developing his habits of thought and expression. It is

of the utmost importance that he be made to feel that he can think out loud and not be disciplined for it. Many a good man has been spoiled because early in his ministry he discovered that he must try to understand the thoughts and even the prejudices of his people, but made no corresponding demand upon them to do the same towards his ideas.

It may be that the people of the church in question have failed to learn this lesson. If their preacher has spoken in haste, he may, nevertheless, have done them a great service, and they would do him a great disservice if they dampened his spontaneity. Like Mr. Beaven, I am not interested in inquiring whether the preacher's opinions were correct or not, but I do feel an interest in saying that if a small church in a conservative community calls a young man to his first charge, it should expect to withhold criticism until after the fifty-second sermon at least.

C. Sumner Osgood,  
White Plains, New York.

### HOW MANY PEOPLE ATTEND YOUR CHURCH?

Did you ever ask a preacher how many people he had in his congregation? Did you ever count them? Were you surprised to know the number was not much larger than you made them? This practice will surprise and humiliate many preachers and churches. It is amazing how far some of them are missing it in their estimates. Few preachers are preaching to as many people as they suppose. They flatter themselves by thinking the congregations are much larger than they are. When they report the size of the congregations many preachers exaggerate. They are honest in thinking as they do. Congregations look larger, especially when they stand and sing. This may be the reason ritualistic churches have them standing so much. It cheers the preacher and the members when the folks stand.

Some time ago the writer preached in a large church that is noted far and wide for its big congregations. The pastor had been preaching to them for three years. We ask him how many people were present as we went in to the service. He looked them over and said 1,200. Then he added, the church seated nearly 1,300. There were 808, and it was packed full, except the back of the balcony. Few men are preaching to a thousand people in these parts.

The other Sunday we asked a pastor how many he had at church. We had counted them carefully, but wanted to know what he thought. He was sure we had 255 (and he had been preaching to folks twenty-five years). Careful count revealed ninety-eight. We have tried many such cases and always, unless it is a preacher who has discovered by counting himself, they overshoot the mark. If you want to find how interesting this is try it next Sunday.—*Richmond Christian Advocate*.

## "Simplicity spells Satisfaction"



Two Manual Hall Console

## HALL CONSOLES

for

Handsome Dignity

or

Fine Workmanship

and

Mechanical  
Precision

or

## STAND SUPREME

[ Accessible In  
Every Part ]

The  
HALL ORGAN  
Company

Builders of Pipe Organs For 30 Years  
West Haven, Connecticut

# ASK DR. BEAVEN

**Question**—Will you give me a description of any timing or signal system which you have found effective in Church School work at Lake Avenue Church? One of our main problems rises because the departmental superintendents vary in beginning and closing their respective departments because of differing time shown by their watches.

**Answer**—We use a bell system, with bells in various departments connected to a central push button in the Church School office. The bell is rung at the proper time at the close of the morning service for the beginning of the Church School period and rung at the hour for closing. There is also a warning bell five minutes before closing. This somewhat standardizes the opening and closing as far as time is concerned. We did not find the installation of the bell system an expensive one, as it does not involve heavy wires. It is the best suggestion that I have.

**Question**—What are the duties of a trustee of a Baptist Church? I can refer to books, but I would like to have your idea concerning this.

**Answer**—The official answer to this matter varies in different states because, primarily, the trustee of a Baptist church is an officer of a corporation and subject to state law. His duties as an officer of the corporation, in general, however, involve responsibility for the care of the property and the legal and financial side of the obligations of the church. He, and the other members of the Board, are held responsible for the entering into of all obligations on the legal and financial side which represent the church.

However, the trustees are subject to the church body itself, which in a Baptist Church is in final control. A trustee is in office for a stated period, usually three years; must be elected at a meeting which has been announced at regular services at least two weeks prior to the time of the election. There must also have been announced the vacancies to be filled. Anyone is entitled to vote for the trustees who is over twenty-one years of age and who is a member of the church or has been a contributing member of the congregation for a year.

The Board of Trustees is supposed to work with the Board of Deacons and Deaconesses, and all of them with the pastor, for the general spiritual development of the church's life. If there are more specific questions, write particulars.

**Question**—What is your custom in bringing nominations before the church to elect various officers, such as deacons, trustees, etc. If a nominating committee is provided, is it done by the spiritual body of the church or does your church call a corporate meeting for the purpose of creating such a committee?

**Answer**—We have a nominating committee which presents a slate to the annual meeting of the church, presenting two nominees for each vacancy. We have a Rotary system of office for all our Boards. No one is eligible for reelection until a year has expired. Accord-

This page offers a service to all readers. Dr. Beaven will be glad to discuss questions and problems which may be submitted to him. These may be concerned with either church or Sunday school administration. Just address your inquiry to Dr. Beaven, "Church Management," 626 Huron Road, Cleveland, Ohio.

ing to our by-laws all those going off the Boards are automatically members of the nominating committee. In addition to this we nominate four from the floor who are not members of any of the Boards and who represent various contingents in the life of the church.

You will note that these last four are the only ones not automatically provided because of their previous official relationship. A special corporate meeting is not called to nominate them, but they are named at one of our regular midweek meetings. They are nominated sufficiently in advance so that they and the others can prepare the slate for the annual meeting.

**Question**—Is your music committee in and of the Board of Trustees of the church?

**Answer**—Our music committee is composed of representatives of the three Boards, Trustees, Deacons and Deaconesses. Each of these Boards appoints one representative each year and these three elect two others at large from the church. The various members report the action of the music committee back to their various Boards.

**Question**—How do you acquire suggestions for homiletical purposes?

**Answer**—The first source is every-day contact with folks. In other words, one becomes impressed with the problems that people are facing or the needs that are real to them, and realizes how the resources that are in God can meet those needs. This always has been one of the most fruitful sources for the suggestions of topics for sermons. I keep a note book and jot down these items. They grow out of parish work and observation. In ordinary Bible reading I find texts jumping out at me and asking to be treated. I have a list of probably three hundred texts that I want sometime to preach on.

Again, in reading books or sermons or magazine articles, I find ideas that suggest certain lines of thought. These I check in the back of the book or write at the side of the page the text which it suggests to me, and then I have that put into my filing system.

I keep files of material collected from two angles of approach. One is the topical. Under this head I collect material on various topics which I want to treat in the pulpit. The other is the textual approach. I have taken a Bible and had it enlarged to six volumes by

re-binding it with a good number of blank pages between each page of printing. References to texts in the printed section are transcribed by my secretary on to the blank sheets that are interlined, so that when I begin to work on any text I have catalogued near by such references to that text as I have in my library.

At the beginning of the year, also, I work out my year's program of preaching in a general way, knowing that there will be certain special occasions during the year, such as Rally Sunday, Thanksgiving, Christmas, New Year's, Washington's and Lincoln's birthdays, Good Friday, Easter, Children's Day, etc. When material come to hand that might be appropriate for any of these occasions, I place that in special folders. I always expect, too, to give some sermons that will be expositional, some doctrinal, some evangelistic, and some in series form teaching along some special line. In my summer reading I usually block out the periods when I will deal with these subjects, and collect material that will bear upon them.

There are always topics that come up that should be treated, such as live religious issues on which people are thinking, that will suggest the subject for a current sermon.

**Question**—Will you give me good form-letters that we can mail to friends, business men, firm, other churches, and large organized classes asking for donations to help us raise sufficient funds to build our new Sunday School building?

**Answer**—From your letter it is not quite clear to me how much your own people have done toward securing the new Sunday School building. I would urge upon you the recognition of the fact that not until they have done a heroic piece of giving will you be in a good position to appeal to outsiders for aid. When you have gone as far as your people can go, then any letter couched so as to set forth (1) the opportunity which you face, (2) the need of meeting it, (3) the fact that your folks have gone to whatever extent they have gone in meeting it, (4) the reasons why they cannot complete the enterprise, (5) in view of the above reasons, the appeal which you make to those to whom you write.

If you are appealing to churches of your own denomination, that would take one form of letter. If you are appealing to friends, business men and firms near by, you can do so on the basis of the good which a church does in a community, the value of the moral and spiritual training which a church contributes, the heroic attempt on the part of your people to meet the need, the carefulness with which you have previously administered the funds that you have had, the names of those who endorse your appeal and such arguments as naturally grow out of your situation.

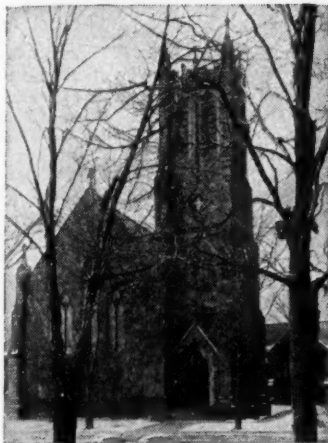
As for forms of letters to be used, I suggest that you look back through your files of Church Management to April, 1928, and December, 1928. You will find some very suggestive letters there.



# Billiards and Bowling are Church Assets

**"They constitute one of the safest and best Financial, Moral and Social Assets a Modern Church can have," says**

**Rev. Harry Westbrook Reed, D.D.  
All Souls Universalist Church  
Watertown, New York**



*All Souls Universalist Church  
Watertown, New York*



*Rev. Harry Westbrook Reed, D.D.  
MINISTER: All Souls Universalist Church*

**B**ILLIARDS and Bowling provide opportunities for healthful and wholesome diversion for the largest number of people, old, middle-aged and young, and with-

out any expense to the church. In fact the financing of the fellowships and stimulated a growing interest we could not have had in any other way. When people play together, they get together.

out any expense to the church. In fact the financing of the plan is no problem at all. They pay for themselves over and over again," says the Rev. Harry Westbrook Reed, D. D., Minister of All Souls Universalist Church, Watertown, New York.

"Our plan, strictly business-like in every way, was very simple. We issued ten-dollar notes, with interest.

They were distributed among our men, and were paid off as rapidly as the money came in. We were clear of debt in three years.

"And since then they, after paying for the annual upkeep, have been a source of income to the church.

"But the financial income is far from their greatest value. They are a distinct social asset. Tournaments among our men, women and young people have developed

fellows and stimulated a growing interest we could not have had in any other way. When people play together, they get together.

"They constitute one of the safest and best financial, moral and social assets a modern church can have. I would even say that if we had no room in our present building, we would not hesitate to erect a special building for this purpose."

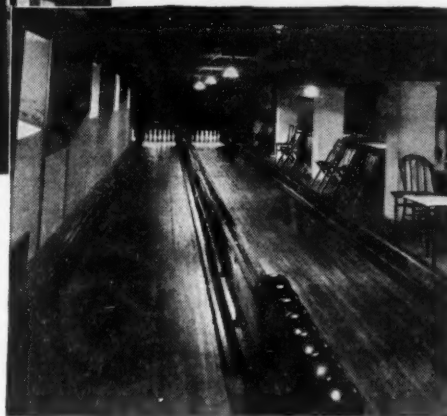
The same financial, moral and social assets found in Billiards and Bowling by the All Souls Universalist Church can be put to work for your church — regardless of its financial status.

Practical plans — the definite experiences of hundreds of churches that have installed Billiard Tables, Bowling Alleys or both — are yours for the asking.

Just mail the coupon below.



*Billiard Room of All Souls Universalist Church showing Brunswick-Balke-Collender Billiard Tables.*



*Bowling Alleys of All Souls Universalist Church showing Brunswick-Balke-Collender Bowling Alleys.*

**THE BRUNSWICK-BALKE-COLLENDER CO.**  
623-633 South Wabash Avenue, Chicago, Ill.

THE BRUNSWICK-BALKE-COLLENDER CO. Dept. 159 623-633 South Wabash Avenue, Chicago, Ill.

Gentlemen: Please send me, without obligation, your free booklet,  
"Interesting Young People in the Church, and the Way to Do It."

Name \_\_\_\_\_ Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

## MOTHER'S DAY SUPPLIES

(For Sunday, May, 12th)

### Pageants

**A MOTHER'S DEVOTION**  
By Rev. Bethel Cook



Will make a wonderful appeal. It portrays a Mother's sacrifice and devotion to her family. Easy to render. Interspersed with songs, closing with pantomime in four scenes—I. A Well Regulated Family; II. Family Worship; III. The Broken Home; IV. The Reunited Family. Time, about one hour. Price 20c copy; \$2 dozen.

### THE IDEAL HOME

By Rev. Louis Randall, D. D.

This provides a unique and effective feature for a Mother's Day Service. Scene: An Ideal Living Room. Characters: Father, Mother, Grandmother, two sons, two daughters, three friends. Minister, and a young woman to impersonate the "Spirit of Appreciative Childhood." Revised edition contains all the songs to be used. 25c copy; \$2.50 dozen, postpaid.

### Recitation Books

**Mother's Day Treasury No. 1—25c copy**

This book has been published in response to the great demand for suitable material. Contains recitations, exercises, dialogs, tableaux, pantomimes and decorating suggestions.

**Mother's Day Suggestion Book No. 1**

A collection of original material for use in planning a Mother's Day program by Sunday School or church organizations. Single copy 40c; 3 copies \$1.00; 12 copies \$3.25.

### Mother's Day Helper

By Carolyn R. Freeman. Recitations, Dialogs, motion exercises, musical recitations, tableaux and songs from which anyone can arrange a very good program. Price 25c each.

### INVITATION POST CARDS

20c doz.; \$1.25 a 100



No. 779



No. 780

These cards announce the Mother's Day Service. If sent to your members they will increase the attendance.

### Souvenirs

No. 957: Shape of a shield, with design of pathway bordered with beautiful flowers, attractive doorway in the distance. Size 2 1/2 x 2 1/4 inches. Price \$1.00 per 100.

Write for 96 page Catalog

**STOCKTON PRESS**

516 N. Charles St.

BALTIMORE,

MARYLAND

## Ministers Exchange

**W**HEN this department was instituted we had in mind a friendly exchange for the vacation weeks of ministers of differing denominations and locations. We are very glad to put a wide interpretation on that plan and to include in the columns requests of ministers for supply work, new parish contacts and other desires. But we still feel that the space is most wisely used when an exchange is considered. That means more than a preacher engagement. It is part of a process of bringing men and churches to a closer appreciation of one another.

**Have a Month Vacation:** Can take the last of July and three Sundays in August or all of August. I should like to fill the pulpit for some church that is without a pastor during this time. Or for a pastor that is going on his vacation. Presbyterian preferred. A. Wolfe, D. D., Bickleton, Wash.

**Baton Rouge, Louisiana:** Pastor of First Methodist Church, with membership of 1,600, will be available for supply of pulpit in or near St. Louis for two or three Sundays in July or August. Frank L. Wells, Cor. North and East Blvds., Baton Rouge, Louisiana.

**Fullerton, Nebraska:** Presbyterian Church of 400 members will exchange pulpit and manse for month or longer in June, July, or August; each party to receive salary from home church. County seat on surfaced highways, beautifully shaded, paved, confluence of Cedar and Loup rivers, adjacent to timber, hills, camping, fishing, swimming, historic Indian sites; 30 minutes from Meridian and Lincoln highways and U. P. main lines. What have you? Irvin Askine.

**South Bend, Indiana:** Will be available for supply preaching during July or August. Prefer the Eastern coast states.—N. Y., N. Jersey, Delaware, or Washington. Would also consider an exchange of pulpits. Address, Geo. M. Anderson, 136 E. Dubail Ave., South Bend.

**Bridgeton, N. J.:** Forty miles out of Philadelphia and same distance from Atlantic City. Might exchange with a pastor in or near Cincinnati or Indianapolis for two Sundays in August, one (A. M.) service; honorarium flat \$25.00 per Sunday. H. G. Wilkinson, pastor, First Presbyterian Church.

**Springfield, Mo.:** In the heart of the Ozarks, Presbyterian Church of 500 members. Minister would like to exchange with some one in the Great Lakes region or Atlantic coast for July or August. The church will pay \$25.00 per Sunday for two services. Address, William H. Butler, 734 Pickwick Ave., Springfield, Mo.

**Jacksonville, Illinois:** Methodist minister, of church of over 800 members, in a beautiful city of nearly 20,000, desires an exchange with some pastor in the West for the first three Sundays in July. This church is located in a beautiful little city, which is on paved roads which connect with all cities and points

of interest in the state. It is less than an hour's drive from Springfield, and only a few hours drive from St. Louis, Mo., Peoria and Chicago. There are three colleges, two state schools, and two excellent hospitals in the city. Prefer an exchange with some pastor of another denomination in Cal., Oregon, Washington, Idaho, Wyoming or Colorado. Francis E. Smith, 331 East State St., Jacksonville, Illinois.

**Annapolis, Maryland:** Evangelical Church in "Colonial Annapolis," one hour from Washington, D. C., one hour from Baltimore and within driving distance of most of the historic and scenic points of interest in the East. Minister would like to exchange with minister in or near Chicago for three or four weeks in July, August or September. Honorarium is \$25.00 per Sunday morning. Louis Landgrebe, 16 Francis Street.

**Mount Shasta, California:** Community Methodist Church at the foot of Mount Shasta. Is there a minister in or near Chicago who is needing six weeks' companionship with rivers, mountains, lakes and trees and will exchange with one who needs six weeks of Chicago Theological Seminary Summer School? Write Alan R. Goozee, Mount Shasta, California.

**Ashby, Mass.:** Country minister would be glad to supply by exchange or otherwise some church in close proximity to Montreal, Canada, for two or three Sundays in September. The Orthodox Congregational Church of Ashby will pay supply \$15.00 per Sunday during pastor's vacation. Robert W. Campbell, Box 27.

**Monticello, Illinois:** 25 miles to University of Illinois; pastor Methodist Church, 500 members, would like exchange of pulpit and parsonage in July; prefer Chicago or Wisconsin lake region. J. E. Evans.

**Lexington, Ky.:** Baptist Church of 650 members would be glad to exchange with pastor around Washington, Philadelphia, New York, Cleveland, Detroit or Chicago for two or three Sundays during July or August. Church will pay \$25.00 per Sunday for two services. Address, Rev. A. L. Goodrich, pastor, Porter Memorial Baptist Church, Lexington, Ky.

**Church Wanted:** A minister under charges for heresy by a Presbytery in Texas of the Presbyterian Church in the United States would like to make contacts which will lead to a call to a church where he can preach the full gospel without compromise. Liberal but evangelical. Best of character references. Address, Box C, Care Church Management, 626 Huron Road, Cleveland, Ohio.

**Moravia, New York:** Congregational Church of 230 members, located near Auburn Theological Seminary and School of Religious Education, would like a vacation exchange with minister in Colorado, Arizona or New Mexico. H. J. Bortle, Moravia, New York.

**Buffalo, New York:** Church of Christ (Disciple) minister will be glad to ex-



change pulpits for two weeks in either July or August with a minister in or near Cincinnati, Ohio. **Harry G. Kay**, Box 17, Station B., Buffalo, New York.

**Columbus, Kansas:** Forty - five minutes' drive to the gateway of the Ozarks, Presbyterian church of 300 members. Minister would like to exchange with some one near a good university for the month of July. **William G. Brandstetter**, Box 435, Columbus, Kansas.

**Shreveport, Louisiana:** Baptist Church of 700 members would be glad to exchange with pastor in or around Washington, D. C., for three Sundays during July or August. Church will pay \$25.00 per Sunday for two services. Address, **Rev. C. A. Voyles**, pastor, South Side Baptist Church, Shreveport, La.

**Highland Park, Ill. (Chicago suburb):** Presbyterian Church of 500 members would like exchange with minister in California for three August and one September Sunday. Honorarium is \$35.00 per Sunday morning. **Frank Fitt**, 295 Prospect Avenue.

**Bridgeport, Conn.:** Congregational minister would like exchange with minister west of Hudson for all or part of July. Honorarium is twenty dollars per Sunday morning. Exchange minister can easily attend courses at seminaries or universities in New York City. Will also supply without exchange. **Herman F. Reissig**, 112 Astoria Ave.

#### USE THE MINISTERS EXCHANGE

All subscribers to Church Management are invited to use this department. No charge is made as long as the individual name and address is given so that no correspondence is detailed upon our office. Where box number, care of Church Management, is given, a charge will be made at the regular classified rate of five cents per word.

#### The Room in the Crowded City (Continued from page 504)

flaunted their green banners over its forgotten site, but the cup that passed from the hand of Jesus to the hand of John has passed down through twenty centuries of history, and sixty generations of the followers of Christ.

All the bitterness, all the hatred, all the persecution, all the mocking unbelief, the ancient sword and the modern cynicism alike, could never interrupt for a single day the observance of that humble sacrament. That is the permanent thing today. Men may cease within these walls to pass the bread from mouth to mouth and the cup from lip to lip. Our roof may crumble and let the storms in upon these aisles; our walls may wear away or topple in chaotic ruin. The very spot upon which we have built may be occupied by other structures, not dedicated to the worship of the Christ. But

## Inspirational Music

**D**IVINE Service is greatly aided by the assistance of inspiring organ music, bringing, as it does, the celestial voice so interpretive of the human soul.

Music carries an all understanding message to mankind, comforting in sorrow, rejoicing in almighty glory.

No longer need your church be without the benefit of beautiful pipe organ music as **THE MAXCY ORGAN** with beautiful volume and great range of tone is within the reach of all churches. Get the details now. Know how little it costs to possess a **MAXCY ORGAN** built to fit your Church. Write today.

**THE MAXCY-BARTON ORGAN CO.,**

Address

314 Mallers Bldg., Chicago, Ill.

*The*  
**Maxcy**  
**ORGAN**

though this house may decay and its assemblies cease, the solemn and sacred rite that we celebrate today will continue its unbroken testimony to the reality of fellowship with the eternal Christ until at last the Saviour comes again.

Years ago a noted friend, Dr. Henry Mabie, was on a tour of the world and visited an elaborate ceremony in an Indian temple. It was an impressive and gorgeous spectacle. The central item of the whole ceremony was a blood-sacrifice. After the ceremony Dr. Mabie approached the priest who had had charge of the ceremony and asked the question: "How long has this ceremony been observed?" The priest replied: "For over two thousand years." "And I suppose," said Dr. Mabie, "it will continue to be observed for another two thousand years?" "No," said the priest. "Why not?" asked Dr. Mabie. "Why should not this ceremony persist in the future as in the past?" The priest replied: "There is a reason. It is—Jesus." "What do you mean?" "I mean that the growing faith in Jesus will in the end stop all these ceremonies."

Doubtless the priest was right. The faith in the glorious Christ is undermining the religions of heathenism. The ancient rites and ceremonies are doomed.

The time will come when it shall indeed be said that—

*"The Oracles are dumb; no voice or hideous hum*

*Runs through the arched roof in words deceiving.*

*Apollo from his shrine*

*Can no more divine,*

*With hollow shriek the steep of Delphos leaving.*

*No nightly trance, or breathed spell,*

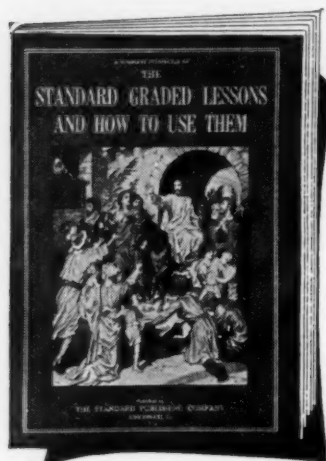
*Inspires the pale-eyed Priest from the prophetic cell."*

But we celebrate a ceremony this morning which rides triumphantly over the crash of civilizations. Armies perish, nations disintegrate, races disappear, haughty religious systems shudder with apprehension, cling desperately to their prerogatives and finally topple in defeat. Philosophies flourish and vanish,

*"Change and decay in all around we see."*

But the feast that was celebrated in the "large upper room, furnished and ready," is the feast we celebrate today, and the feast we celebrate today somewhere will be celebrated by faithful disciples of Christ on the very day when the heavens shall open and the Christ who sat in sorrow between John and Judas in the upper room will descend with all the majesty of His everlasting kingdom.

**Graded Lessons  
which actually  
teach more Bible  
... and teach it  
Better . . . . .**



## Get this *Free* Prospectus

**T**HE Standard Lessons in the International Graded series have been developed to their present high standard of excellence in answer to an insistent demand for church school courses which *actually teach the Bible*. Every lesson is built squarely upon the Bible, with a definite goal in mind, covering *every* church school requirement.

In keeping with the quality of the editorial content, the books themselves are worthy examples of printing art, generously illustrated, containing, for the younger grades, faithful reproductions in full color of many of the most notable and beautiful works of the great masters. Yet, with all these advantages, the Standard Graded Courses *cost less* than you have been accustomed to pay for your Sunday school materials.

Our prospectus is a text book on graded Sunday school education, describing how to make the most successful use of graded lessons in your Sunday school—and complete details of the Standard courses. It includes also color reproductions and actual samples of the supporting material which accompanies each course. A copy is yours for the asking. Mail the coupon now.

### 10% Lower Cost

You will be amazed at the low cost of the Standard Graded Lesson Helps. Send for the prospectus. You owe it to yourself and your church to know more about these lessons which not only teach more Bible but teach it better.

STANDARD PUBLISHING CO.,  
DEPT. B-4, 8TH AND CUTTER STREETS,  
CINCINNATI, OHIO.

Send me prospectus on Standard Graded Courses.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

## Summer Courses Offered Ministers\*

(We shall be glad to have this list supplemented by institutions or individuals. We would like to have it give fairly complete information as to opportunities for short term courses where ministers may continue their education.)

Auburn Theological Seminary  
(Auburn, New York)

School of Theology, July 1-18  
Religious Education, July 22-Aug. 8

Chicago Theological Seminary

Two terms: June 17-July 24  
July 25-Aug. 30

Winona School of Theology  
(Winona Lake, Ind.)

July 12-Aug. 16

Union Theological Seminary  
(New York City)

City Work Conference, June 18-28  
Mid-summer Conference, June 24-July 5

Columbia University  
(New York City)

Summer Session (Graduate courses in religion offered), July 8-Aug. 16

Garrett Biblical Institute  
(Evanston, Illinois)

Summer Quarter, First Term, June 24-July 31  
Second Term, Aug. 1-Sept. 6

University of Dubuque  
(Dubuque, Iowa)

School of Theology, June 10-28

The Biblical Seminary  
In New York

Two terms, of three weeks each.  
June 19-July 30

\*Information regarding the courses, costs, etc., may be secured directly from the schools or inquiries addressed to Church Management will be forwarded to the institution in which you are interested.

## Most Ministers Can Speed Up

By George Swann, Louisville Kentucky

**T**O place a title like the above over an article, and flaunt it at the minister of today is just like waving a red flag at a wounded bull. He already feels that too many things are demanded of him. I don't wonder, Mr. Editor, that you got into a discussion by your editorial. I am going to try to make peace by showing that both sides are right.

My contention is that most ministers should speed up in order to conserve energy, live longer and be more efficient. My viewpoints—and practice—of how to do this may be helpful. Let me give the gentle hint that PRUNING is in my program of speeding up. I have found six ways to speed up. Three of them are positive, and three negative. Here they are:

The first of the positive ones is to take advantage in sermon preparation of what I call the "inspired moments." I have for years been a firm believer that we are almost every moment being inspired for something. I carry note book and pen with me all the time. Almost half the nights I lay pencil and paper by my bedside.

I immediately write down sermon thoughts, duties to be done, resolutions, etc. If I had no paper, I would note them on my hat lining, or palm rather than let them slip. A few times I have

failed to jot down such, and never have been able to recall the idea.

A sermon subject may come with a thrill; you may think you can write it better next week, but try it then, and you may not rouse a thought that satisfies. You have allowed the inspired moment to go by. No man's memory is sufficient to retain these thoughts of inspired moments. A brilliant memory is often a minister's greatest handicap. I have found this writing down the things that have come to me in these inspired moments next to my greatest help in always having satisfying material for my work.

My second—and probably best—positive help in speeding up is by my filing system which I have been building up for twenty years. I have a treacherous memory, yet I never lose anything I read. If I am reading a book—even in the home of a friend—and find an article—on any subject; for example, Repentance—I note the page, edition, and book title on a slip of paper, and file it when I get home. From papers I clip articles.

I use ordinary business size envelopes; partly because they are always available, and because they will go into the coat pocket. The two envelopes containing my sermon notes for the following Sunday are most always in my pocket during the week. On cars, and everywhere I am putting notes into



these. So that what may strictly be called my study hours, are not much more than the assembling and putting life arrangement into these notes.

With my filing system, I can get out an envelope on any subject I wish to study, and there I find all that has appealed to me on that subject. Talk about speeding up; I can get more in an hour's study by this than I could to hunt a week without these notes. I was amazed lately to hear a minister say that he had never saved a note, and had no such habit of note taking. I was not surprised to know that his sermons fail to build up his people. They had in them little teaching or inspiration.

The third positive way of speeding up is by use of post office and newspaper. Often a letter may be more effective than a call. By letter one can call upon two hundred families in one day at a cost of less than five dollars. Right now we are arranging to get our church bulletin to every family, and every prospective family, on a given day in every week. Newspapers make a fine medium to help the minister. The publishers of this paper are now just beginning to issue a magazine for the church officers. All these can help the preacher speed up, and, at the same time, conserve his energy.

My first "negative" aid in speeding up is NOT to make a fetish of "calling." Mind you, nothing can eliminate calling, but some make a fetish of it, and cheapen themselves without accomplishing what they desire.

I try to make every call sincere, purposeful and reasonably brief. Say what you will; the preacher can render himself common. Some ministers lose power by picking out a few delightful friends, and calling eternally on them. This renders the minister common to them, and odious to the rest of his flock.

My second negative aid in speeding up is not to make a fetish of "meetings, wheels in church work, etc." I have seen earnest preachers kill themselves and church by calling the brethren together too much. The divine plan is the holy convocation on the holy day. I doubt if we will ever improve upon it. I think that we will learn to go more and more back to it. Some meetings indeed are necessary, but make them the fewest to serve the end.

My third—and last—negative aid to speeding up is not to "join" so many things. In one season during my early ministry, I joined three lodges. Now I attend none. I have no criticism, but my hands are full. If men do not respect me because I keep to a great task, then they are not capable of respect. I have found that they do respect all the more the minister who magnifies his work.

I know a young preacher who took a church, and decided to go all the gates with the young people in order to win them. They flocked to him. He spent midnights with them in parties. The old folk fell for it, and sang his praises. I told my wife that he would last six months. I missed it two months; he stayed eight. The young folk lost respect for his leadership.

Instinctively thousands of men know that they are members of many organizations for personal standing and gain. They will sense that the preacher is there for similar reasons. He does not gain their abiding respect thereby. You can't fool people easily now.

My three ideals for the preacher are, first, his living; second, his pulpit work;

## THE SUMMER QUARTER, 1929 at The Chicago Theological Seminary

Offers a rich curriculum of graduate courses with academic credit in the following subjects:

The Life of Jesus  
The Religion of Paul  
Christian Theology II  
Modern Theology since Schleiermacher  
The Development of the Social Consciousness of the American Church  
Co-operative Protestantism in Urban and Rural Community  
The Church and Social Reform  
Federal Protestantism  
The Church and Industry  
The Twentieth-Century Pulpit  
Preparation and Delivery of Sermons

Church Administration  
The Use of the Bible in Preaching  
Christianity in the Modern World  
The Church's Debt to the Heretics  
Christian Worship  
Organization of the Church School  
Community Organization  
Moral and Religious Life in American Colleges  
Student Counseling  
Fundamentals of Speech  
Speech-Making  
Business Administration of the Church

Will include—

### THE FACULTY

CARL S. PATTON  
WILHELM PAUCK  
WALTER M. HORTON  
W. H. GREAVES  
MORTON S. ENSLIN  
VON OGDEN VOGT

ARTHUR E. HOLT  
JAMES MULLENBACH  
WALKER M. ALDERTON  
RICHARD EDWARDS  
F. ERNEST JOHNSON  
ROBERT CASHMAN

Two Independent Terms:

(1) June 17-July 24; (2) July 25-August 30

For further information address

THE CHICAGO THEOLOGICAL SEMINARY  
5757 UNIVERSITY AVENUE, CHICAGO, ILLINOIS

## The Biblical Seminary in New York

WILBERT W. WHITE, President

### SUMMER TERM

JUNE 19—JULY 30, 1929

Courses for Pastors, College and Seminary Professors, Directors of Religious Education, Theological Students, Missionaries, and other Christian Leaders and Workers.

Term divided into two periods of three weeks each

For full information and schedule, address

WALTER E. BACHMAN, Dean, 235 E. 49th St., New York  
(Send for full Catalogue of Seminary. Five Departments)

and, third, his sincere sociability with his people and with all; then keeping to his great task.

Some may justly ask if my ideals have actually worked. My answer is, reasonably so. Under them, I have seen my city congregation grow from almost a mission to be an outstanding church in grounds, building, membership, harmony, and work at home and abroad. On the side, I have engaged in some helpful community activities, and in addition, I

have put out eleven—to date—books that have found sale among more than ten thousand ministers. Many of my friends will read this.

A double mind is in itself a failure. In order to do anything well a man must be ready to give himself wholly to the doing of one thing at a time. Two brand-new locomotives pulling in opposite directions would be worth less as a motive power than one lame mule.  
—Henry Clay Trumbull.

# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### New Commentary On Holy Scripture

A Review by Charles H. Nabers

In admirable fashion the editors of this book carry out the purpose set forth in the opening sentence of the preface: "This commentary is written by Anglican scholars who, while holding their faith, are determined in approaching the books to give their critical faculty, instructed by all the means within their power, its full and rightful freedom." The list of contributors is impressive, a guarantee of scholarship.

The outstanding characteristic of the articles which introduce the various books of the Bible is the spirit of reverence. Whenever a position is taken by a contributor on a question where there is sharp difference of opinion in ecclesiastical circles, there is every indication of fairness in presenting the opposite viewpoint. For this reason the book will be valuable to men of all shades of theological thought. At times there is perhaps a strong leaning towards the statement in the purpose which says that the authors determine to give their critical faculty its full and rightful freedom. Such a feeling will come to conservative thinkers as they read the introductions to some Old Testament books. But on the other hand, there is supreme emphasis on the phrase, "Holding their faith," when the authors depict for us some of the very fundamentals of Christianity in the New Testament. For instance in Dr. Gore's article on the resurrection we find these words:

"Christianity showed itself from the first resolutely opposed to any depreciation of matter or the body or nature as evil in itself, and resolutely insistent on the doctrine of the resurrection of the body as distinguished from the Greek idea of the immortality of the bare soul, and found the grounds of its belief and action in the corporeal resurrection of Christ."

In like strain Dr. Gore closes the article on the Virgin Birth of our Lord: "Disbelief in the virginity of our Lord's conception is found to carry with it in the long run disbelief in the corporeal resurrection also. It is for the Church to maintain the witness of the fact."

The portion of the book devoted to a critical study of the Apocrypha will fill a needed place in the library of the majority of ministers. In these 158 pages there is a wealth of information which many of us find entirely new.

And above all, this commentary is readable. The style of those who furnish articles is clear, forceful in all portions which I have examined. The mechanical make up of the volume is good. Despite the fact of the 1600 pages it is not too big a book to be easily handled. All of us know that fact has a direct bearing upon its usefulness, for we do not constantly pick up books which are too unwieldy for comfortable use. Any Bible student who desires in one volume form a good modern commentary on all parts of the Bible will do well to examine this book.

**A New Commentary on Holy Scripture Including the Apocrypha**, edited by Bishop Gore, D. D., and others. (The Macmillan Company, New York, \$5.00.)

**The General Epistles**, by Samuel McPheeters Glasgow. Fleming H. Revell Company. 160 pages. \$1.50.

A study of the letters of James, Peter, John and Jude from the pen of the pastor of the First Presbyterian Church, Knoxville, Tenn. One of the chief ideas in the mind of the author in the preparation of this volume was to do away with the "scrappy," desultory method of Bible study which has been responsible for so much wasted effort and gross misunderstanding. The present work combines the historical and textual methods of approach in an unusually effective way. The first study in each of the epistles tells us something about its author. Then the text is taken up, not word by word but rather thought by thought. The interpretations are discerning, original and spiritual.

The brief introductions to the different epistles could have been made somewhat longer without any loss of interest. On account of their brevity they ignore certain problems which could be discussed to the advantage of the reader. For example Dr. Glasgow tells us that James, the author of the epistle, was the brother of Jesus. Most of us will agree with him here, but a brief discussion of the various New Testament figures bearing the name of James would not have been amiss. But what the author does in regard to the epistles is exceptionally well done. The book should inspire many expository sermons based on texts found in these general epistles.

L. H. C.

**The Marked Bible.** Containing the

King James or Authorized Version of the Old and New Testaments marked in four colors on all subjects connected with the great themes of Salvation, The Holy Spirit, Temporal Blessings and Prophetic Subjects. Marked by J. Gilchrist Lawson. The John G. Winston Company. Various bindings and prices.

Some years ago the Polychrome Bible, or a portion of it, was published. The Polychrome Bible was the work of scholars attempting to designate by color schemes the sources of the various Bible writings. This is quite a different attempt. Tints of red, green, brown and purple are used to distinguish the various subjects as listed in the title lines.

The value of any marked Bible depends upon the wisdom of the person making the marks. Scholarship differs so much as to the real meaning of verses that no one could mark a Bible to suit every type of mind and scholastic thought. The value of this book is in proportion to the scholarship and standing of the editor. If one were assured that Mr. Lawson is sufficient of an Old Testament and New Testament scholar, that his decisions have the weight of authority, the attempt is worth while. On the other hand if it is purely an editorial task following the average Bible-class type of thinking, its value is that much less. My personal feeling is that this falls far short of being the book it might be.

W. H. L.

**Tongues of Fire**, compiled by Grace H. Turnbull. The Macmillan Company. 416 pages. \$3.50.

This is a reference book we ministers have been waiting for. Here is a compilation from the sacred scriptures of Egypt, Babylon, Japan, China, Greece, American Indians, Rome and other lands. There are selections from the book of Zarahushtra, Confucius, Lao-Tzu, Buddha, Asoka, Plato, Seneca, Epictetus, Socrates, Marcus Aurelius and Mohammed. This is hardly a book that any reader is going to sit down and cover, but it is one which he will find himself constantly referring to and finding in it items of surprise and interest. My first surprise was to find in the Book of Buddha, a parable of the blind man and the elephant which, in modern dress, has been used time and time again in our day. I should mark this down as one book the student of the Bible will want access to.

W. H. L.

**Christ in Shakespeare**, by George H. Morrison. Doubleday, Doran & Co. 142 pages. \$2.00.

This book is the compilation of ten addresses given by Dr. Morrison, one of the greatest evangelistic preachers in Scotland today, in his pulpit at the Wellington Church, Glasgow. Each lecture takes as its basis a cardinal principle of the Christian growing in Grace, and then as if for verification, one of Shakespeare's tragedies is analyzed in the light of that Christian Grace.



# Today's Best Religious Books!

## CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION

By Charles David Eldridge \$3.00  
"A new 'Gesta Christi' upon a more splendid, detailed canvas," comments *The Expositor*.

## CHRISTIANITY TODAY

By Rall, Tittle, Eiselen et al. \$2.00  
Radio talks by Garrett's best. "This collection deserves wide reading," observes the *Presbyterian Advance*.

## WESLEY'S LEGACY TO THE WORLD

By J. E. Rattenbury \$2.50  
"The lack of a Wesley on the Continent of Europe is a deplorable fact of history," declares *Lloyd George*.

## CHRISTIANITY AND SUCCESS

By Edwin Holt Hughes \$1.50  
"A book of real nobility and worth," declares *Reinhold Niebuhr*. It is a splendid treatment of a most recent utterance of Calvin Coolidge. "The material prosperity of our nation will be of little avail unless it is translated into a spiritual prosperity."

## CHURCH FINANCE

By William H. Leach \$2.25  
"Mr. Leach discusses the whole financial problem in a way that will prove useful to any Church officer."—*Presbyterian of the South*.

## THE NEW MIDWEEK SERVICE

By Edmund E. Prescott \$1.25  
"The most practical and helpful book on the midweek service . . . The contributors include Cadman, Coffin, Jefferson, Stidger, Shannon and others. Surely a full measure for \$1.25."—*Church Management*.

## FAITH IN THE DIVINE FATHERHOOD

By W. P. King \$2.00  
"A piece of apologetics of the new order, not defensive but aggressive. . . fine!"—*Harris Franklin Rall*.

## THE COSMIC RAY IN LITERATURE

By Lewis T. Guild \$2.00  
"Some of his chapters are literary masterpieces . . . like Carlyle's *Heroes and Hero Worship*," comments an authority.

## THE RELIGIOUS DIFFICULTIES OF YOUTH

By Rev. A. D. Belden \$1.50  
The American edition of a book that is having wide circulation in Great Britain. "I recommend this book most highly."—*Sherwood Gates*.

### ALSO VERY GOOD READING

<b>CHRIST AND THE NEW WOMAN</b> By Clovis G. Chappell	\$1.25
<b>IN THE SCHOOL OF PRAYER</b> By Costen J. Harrell	\$1.00
<b>PLANNING MODERN CHURCH BUILDINGS</b> By M. W. Brabham	\$2.50
<b>MEXICO PAST AND PRESENT</b> By G. B. Winton	\$2.00
<b>THE HOUSE OF HAPPINESS</b> By Bruce S. Wright	\$1.50
<b>PRESENT DAY DILEMMAS IN RELIGION</b> By Charles W. Gilkey	\$1.50
<b>EXPANDING HORIZONS</b> By Cornelius Woelfkin	\$1.50
<b>THE MEANING OF GOD</b> By Harris Franklin Rall	\$1.00
<b>MINISTERIAL ETHICS AND ETIQUETTE</b> By N. B. Harmon	\$1.50
<b>THE LIFE IN THE SPIRIT</b> By Bruce S. Wright	\$1.25

For Sale By Your Own Religious Bookstore, By Church Management Book Service, and wherever Religious Books are sold!

*Quality Reading for Religious America!*

## COKEBURY PRESS

*Publishers of the New Cokesbury Hymnal*

NASHVILLE

TENNESSEE



## Important April Publications

### THE MISSIONARY IMPERATIVE

By E. Stanley Jones and 13 others, including: Ralph E. Diffendorfer, Warren Akin Candler, Edwin DuBose Mouzon, U. V. W. Darlington, W. N. Ainsworth, Wm. Beauchamp, W. G. Cram, O. E. Goddard, Charles M. Hay, Y. C. Yang, Wladislaw Dropiewski, Frank S. Onderdonk, Mrs. Nat. G. Rollins. \$2.00

### THE MASTER'S MEMORIAL

Prepared by Samuel Blair

With contributions by

CHARLES M. SHELDON	ALBERT W. BEAVEN
HENRY VAN DYKE	JOHN SNAPE
EDWIN HOLT HUGHES	JAMES I. VANCE
BISHOP FISKE	JOSEPH FORT NEWTON
CHARLES R. BROWN	S. PARKES CADMAN
DANIEL POLING	FLOYD TOMKINS
PETER AINSLIE	SAMUEL M. LINDSAY
MARK A. MATTHEWS	MERTON S. RICE
ERNEST F. TITTLE	HERBERT BOOTH SMITH
OLIVER D. BALTZLY	CHRISTIAN F. REISNER
BISHOP SLATTERY	WILLIAM E. STIDGER
ROSS STOVER	CHARLES R. ERDMAN
WILLIAM P. MERRILL	CLARENCE MACARTNEY
A. Z. CONRAD	DAVID OWEN THOMAS
RALPH KINDER	C. HAROLD LOWDEN
FRANK L. SEALY	JOHN HYATT BREWER

This book comprises specially prepared eucharistic meditations by many eminent American Clergymen; prayers, ideas, and suggestions contributed by distinguished ministers and laymen of various denominations; also music selections and suggestions by four of America's ablest organists. No phase of the service is overlooked. The communion meditations (sermons) are brief, as they should be, and focus the hearts and minds of the communicants upon the solemnity of the service and the benefits to be derived from the breaking of the bread and sharing the Lord's cup. *There is real value here for every minister and his congregation.* \$2.50

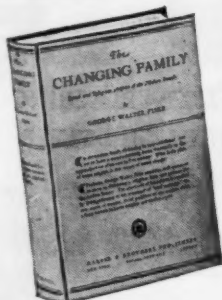
### TRAINING FOR WORLD FRIENDSHIP

By Ina Corinne Brown

Here is a convincing study of the interdependence of religious education and missionary education, with splendid projects in world peace, understanding, and other service activities. It is essentially a leader's manual for ministers and others who wish to lead their young people into "world friendship." \$1.00

## Successful Spring Books

By  
G.  
WALTER  
FISKE



### THE CHANGING FAMILY

Here is a book which fairly sparkles with the vital facts of life, of home, and of religion. Written with verve, in a style which is constantly stimulating. Progressive religion is shown to be the real stabilizer of the family that is helping to produce a better race. \$2.25

### THE AUTHORITY OF THE BIBLE

By C. H. DODD

Professor Dodd is one of the leading New Testament scholars in the English-speaking world, author of the "Meaning of Paul for Today," and successor to Professor James Moffatt in Oxford. He has here written a book a demand for which has existed for many years.

"This is a convincing book. It demonstrates that the modern approach to the Bible, using all the resources of the historical method, is both positive and constructive in its results."—*The British Weekly* \$3.00

### WITH AND WITHOUT CHRIST

By SADHU SUNDAR SINGH

The Sadhu is probably the most widely-known Christian of all India. An outcast from a home of wealth, he underwent privation and persecution, he says, "to experience the Living Presence of Christ and His saving power in the lives of men." Besides his own story, he tells of many others he has known who have lived with and without Christ. The mysticism of the oriental mind is seen at its best in these writings of the Sadhu. He, too, has seen Christ on the Indian Road.

"He tells a remarkably unaffected message with the fire of a prophet and the power of an apostle."—Basil Mathews. \$1.50

Order from your bookseller or from the publisher  
Write for complete catalogue of Religious Books

**HARPER & BROTHERS**  
Publishers

49 EAST 33rd Street NEW YORK

The book reveals an attitude of mind and an analytical finesse, such as only an English heritage can appreciate. The tragedy plays are chosen rather than the comedy, since the stronger human emotions present a surer foundation and allow the author's method of reasoning—that of deduction—better to proceed upon principle.

The author presents the questions, "Does God rule the world?" "Can we detect in history a moral and spiritual order?" "Is there a purpose in the trend of history and is it moving on to moral ends?" Such questions as these lie deep in every religion and are the ultimate inquiry of philosophy.

Shakespeare's relation to the questions is presented as perfectly impartial. He does not set himself to prove anything or to justify the ways of God to man. Shakespeare, for all the glory of his

imagination, has the truly scientific temper in his perfect fidelity to fact. He rejects preconceived theories, and sits down before the facts like a child. What did such an attitude of mind lead to in his case?

The book presents a consideration of the moral and spiritual elements of some of the great plays of the dramatist, and while the author indulges in unique and happy speculations, yet he leaves no doubt of the presence of Jesus, His teaching and His influence in the chief tragedies. Note the couplings. Dr. Morrison's chapter "On the fact of temptation" is hinged to Macbeth. "On the perils of delay" is hinged to Hamlet. "On the passion of jealousy" is hinged to Othello and "On the sovereignty of love" is hinged to Romeo and Juliet.

H. H. P.

## Princes Of The Christian Pulpit And Pastorate

A Review by Ethel Quaintance

There is no new book we have closed with greater admiration or placed on our book-shelf with more pride and joy of ownership for some time than this second series of biographical studies of princes of the Christian pulpit by Harry Clay Howard which has recently come from the Cokesbury Press.

And it is good news indeed, if it be true, that a third series of biographical studies is in the making by Professor Howard of Emory University.

We said that it was with joy of ownership that we made a place for this second series on our book-shelf. But it will not be forgotten there. And we vision other laymen, and especially ministers, throughout the land who, like us, will pull out the book many times to regain fresh courage from the lives of these Christian princes who lived from the twelfth to twentieth centuries.

Included among the twelve whose biographies are given in this second series are the following: Luther who dealt sledge-hammer blows and would bow to no authority save the Scriptures. . . . Poor, but beloved, Bernard of Clairvaux whose courage gave him mastery over kings and who had gentle ways, yet intensity of convictions. . . . Richard Baxter, hardened by adversity. . . . John Henry Newman, the man of lofty character and great preaching. . . . Henry Ward Beecher who comforted men. . . . Galloway who willingly went to every task. . . . James Monroe Buckley who conquered a long battle with ill-health, accumulated a marvelous fund of knowledge and threw himself whole-heartedly into important moral and social reforms. What a choice of inspirations!

Professor Howard's biographical material is colorful and bright. He has written in a style that catches one in the charm of its simplicity as quickly as does a well-written letter from an old friend. In fact that's what this book can be. An old friend.

**Princes of the Christian Pulpit and Pastorate**, by Harry Clay Howard. Cokesbury Press. 448 pages. \$2.50.

**Protestant Saints**, by Earl Marlatt. Henry Holt & Company, New York. 104 pages. \$1.25.

Unless it is a gesture to accede to the momentary cry of "tolerance," the reviewer would likely interpret the above title as a misnomer since the three characters chosen have been selected from the Catholic priesthood and their "Protestantism" consists largely in issues at variance with the recognized head of the Church.

However, the treatment of these three Saints—Augustine, Bernard and Francis—and their beliefs, lives and teachings, fell into master hands, Professor Earl Marlatt of Boston University.

The book consists, in the main of an analogous and comparative study of these three leaders of the Roman Church. The author approaches his theme with exceeding tolerance, showing the powerful motives which actuate men in human endeavor when belief is instilled and enthroned in the souls of men, and the resultant physical and intellectual eclipses.

"Are Catholicism and Protestantism counter-currents causing religious, social and political whirlpools at every confluence?" "Are there any grounds of agreement between the two?" These and others are the stubborn questions which the book attempts to voice and to answer. In the brief space allotted to cover the years so full of growth and development in these Saints' lives, the author has proceeded at once to the kernel and brought to full fruition—the master motive, that interpretation of life and God which made each Saint what he was.

Professor Marlatt has imparted to the splendor of his wonderful diction, a warmth and fervor which make these memories live again, and free from controversy, but with constructive and healing expression. The book is a decided contribution to literature centering around the theme—Can there be a common ground upon which Christendom may unite.

H. H. P.



## CHRISTIANITY'S MANY-SIDED APPEAL

## OUR ECONOMIC MORALITY AND THE ETHIC OF JESUS

By Harry F. Ward

Holds that the two basic issues of life, the economic problem and the religious problem, either have a common solution or that neither of them can be solved. A provocative book which you will find it impossible to ignore. Price 2.50

March Religious Book Club selection.

**A History of Christian Missions in China**

By Kenneth S. Latourette, Author of "The Development of Japan," etc.  
Christianity in China complete in one well documented volume. An invaluable aid to all who wish to understand the history of Western intercourse with China down to 1927. Have your mission circle present a copy to your representative on the foreign field. Price \$5.00

**Tongues of Fire**

A Bible Composed of Sacred Scripture of the Pagan World, Compiled by Grace H. Turnbull.

"Her purpose is to create a deeper sympathy and greater charity between all countries, sects, times and creeds."—Boston Globe.

Price \$3.50

**Souls in the Making**

By John G. Mackenzie

A master of psychology with a background of pastoral experience details a variety of psychological approaches to the problems of mental distress which every modern minister should be thus equipped to help solve.

Probable price \$2.25

**THE CHRIST OF GOD** By S. Parkes Cadman, D. D.

For Dr. Cadman, the key to the riddle of the world is God, and the key to the riddle of God is Christ.

Price \$1.75

**Vision and Life**

By Reginald J. Campbell

Contains what much contemporary preaching lacks, a rich background of deep and varied religious experience. Price \$1.00

**Sacraments**

By A. L. Lilley

How can sacraments, as things of the material order, be associated with a spiritual effect? An affirmative answer. Price \$1.50

**The Credentials of the Church**

By Ozora S. Davis

Does not scold men from a distance but pictures the Church on its way to where men today have gone to live. Price \$1.75

**STORING UP TRIPLE RESERVES** By Roger W. Babson, Babson Statistical Organization

Chart and compass and full sailing orders for all American business and professional men and women who want to insure themselves against a breakdown about the time they get somewhere near the top. Price \$2.00

**Religion and its New Testament Expression**

By H. Bulcock

A good sample of the admirable results obtained by assembling the fragments spaded up by analysis and integrating them into a single comprehensive survey. Price \$3.50

**The Intimate Problems of Youth**

By Earl S. Rudisill, Ph. D.

Offers noteworthy suggestions for the solution of problems like social adjustment, selection of a vocation, leisure, recreation, sex, standards of morality and the reality of religion. Probable price \$2.00

**The Cambridge Shorter Bible**

Arranged by A. Nairne, T. R. Glover, and A. Quiller-Couch

It is not the whole book, nor on the other hand a mere volume of selections; it is offered as a Bible reduced in compass, yet faithful to the whole. Price \$3.00

**A NEW COMMENTARY ON HOLY SCRIPTURE**

Edited by Bishop Gore—1624 pages—1,200,000 words—Price \$5.00

If ten first-class just-published full-length books were offered to you at fifty cents each you would hand in your name at once. Here is the equivalent of ten books in one, each of them one hundred thousand words in length, for five dollars. There is no padding. Every article is skillfully condensed. The more you know about the Bible the more delighted will you be with its purchase.

**The Graphic Bible**

By Lewis Browne

Letting your Sunday School pupils see a copy of this last word in Bible simplification is a debt which you owe their parents. Price \$2.50

**Developing Personality in Boys**

By W. Ryland Boorman

Program and curriculum are thought of as belonging to the zone of interaction between the individual and his social setting. Price \$2.50

**The New Quest**

By Rufus M. Jones

Rufus Jones at his best.

Price \$1.75

**METHODS OF PRIVATE RELIGIOUS LIVING**

By Henry N. Wieman, Author of "The Wrestle of Religion With Truth"

Divers tests have demonstrated that their use produces definite observable improvements in poise and power. They have sometimes shown themselves helpful to a startling degree. January Religious Book a Month Selection.

Price \$1.75

**Frankness in Religion**

By Robert J. Hutcheon

"Takes into account reason and emotion, logic, love and moral enthusiasm, individual self-assertion and the collective and continuous life of the group and asserts that religion is the product of humanity so conceived."—Christian Century. Price \$2.50

**Morality in the Making**

By Roy E. Whitney

Closes with a formulation of fifty-eight principles relating to "the natural laws of morality."

"Desidedly interesting in its analyses."

—Congregationalist.

Price \$1.50

**Altar Stairs**

By Joseph Fort Newton

"Admirable in their sincerity."

—Lowell Courier Citizen.

"We read them slowly and lingered over them leisurely and wistfully."

—The Churchman.

Price Cloth \$1.75 Leather \$2.25

**VICTIM AND VICTOR** By John Rathbone Oliver, Author of "Fear"

"Not only a grippingly interesting story but also an illuminating study of the disturbing subject of psychenica."—Buffalo Times. Price \$2.50

**Jesus on Social Institutions**

By Shailer Mathews

Finds an index to what Christianity's social gospel should be in the revolutionary attitudes which Jesus himself displayed toward the social institutions of his time. Price \$1.50

**Moral Adventure**

By Burnett Hillman Streeter

"The Ethics of Sex have seldom been more boldly and more wisely handled."

—The Spectator.

Reprinted from his larger book "Adventure." Price \$1.25

**Humanism and Christianity**

By Bishop Francis J. McConnell

An answer to the question, "Do Christian beliefs, rituals, institutions and practices work out, generation by generation, to the higher good and advantage of their adherents?" Price \$1.75

**FACING LIFE** By W. H. P. Faunce, President of Brown University

"Packed with sound sense, literary merit and understanding of student problems."—The Intercollegian. Price \$2.00

**The Psychology of Religious Awakening**

By Elmer T. Clark, S.T.D., LL. D.

The only work in twenty-five years to apply sufficiently large masses of statistical data to form sound inferences concerning how young men and women are reacting to the conversion experience today. Price \$2.50

**Jesus the Man and Christ the Spirit**

By George C. Workman

Attempts to clarify the subject of the person and work of Jesus by distinguishing what Jesus did as a man from what he is and does as a spirit. Price \$2.50

**Great Men and Movements in Israel**

By Professor Rudolf Kittel

Israel's development is presented from the human side in what is practically a series of character sketches. Its central idea is that history is made by its heroes, its leading minds. Probable price \$3.50

**The Certainty of God**

By James Gordon Gilkey, Author of "Secrets of Effective Living"

Supplies the guarantee that the application of Christian principles to actual problems will lead to real working solutions. Price \$1.75

**The Cardinal Ideas of Jeremiah**

By Charles E. Jefferson, Author of

"The Character of Paul," etc.

"My purpose," says Dr. Jefferson, "is to raise Jeremiah from the dead." A companion volume to the same author's "Cardinal Ideas of Isaiah." Price \$2.00

**The Ambassador**

Yale Lectures on Preaching, 1928

By Bishop James E. Freeman

Does not find fault with people for changing, but proceeds at once to grapple with the problems of how Christian churches and ministers should change their ways and methods to correspond. Price \$2.00

At Your Bookstore or from

**THE MACMILLAN COMPANY**

60 FIFTH AVENUE  
Chicago

Boston

Atlanta

Dallas

NEW YORK CITY

San Francisco

# The Motives of Men

by **George A. Coe**

author of "What Ails Our Youth?" etc.

"A frank and searching inquiry into the causes of that critical, cynical, and more or less materialistic attitude toward mankind and life that is a characteristic of this present age. Mr. Coe has tackled problems that go to the very heart of modern thinking and has dealt with them so frankly, sincerely, and incisively as to make a suggestive and inspiring book."—*New York Times*.

at all bookstores—\$2.25

Charles Scribner's Sons, New York

## ECONOMY

in the MANAGEMENT of  
your CHURCH is what  
the people demand—

They may throw away ten-dollar  
bills . . . . .

But the Dollar they give to the  
Church . . . . .

Must buy 100 cents worth of value . . .

WE STRESS THE FACT  
that our famous

"Glad Tidings in Song"

is 5c per copy CHEAPER than  
most Song Books—and worth more.

(Leaders have proved that its use  
will create interest in the Church  
and Sunday School)

321 live songs—no useless ones

Responsive Readings  
Choir Selections

Maroon cloth—not easily soiled

Examination Copy 15 days FREE

A Card Brings It

The Glad Tidings  
Publishing Company

Dept. CM.

FORT WAYNE INDIANA

Say: "I saw it in *Church Management*," when writing advertisers.—It identifies you.

**John Bunyan: In Relation to His Times**, by E. A. Knox, D. D. (Published by Longmans, Green and Company. 116 pages. \$1.40).

The title describes the book. The former Bishop of Manchester has been a life-long admirer and student of Bunyan. His book is supplementary to the various studies appearing during the tercentenary year. It delineates the spiritual and political problems of England which formed the background of Bunyan's work and thought, and is indispensable for all students of the author of "The Pilgrim's Progress." F. F.

**The Life and Writings of John Bunyan**, by Harold E. B. Speight. Harper & Brothers. 225 pages and 5 illustrations.

It is like shaking hands with the famous Tinker to read this book written by Dr. Speight, professor of philosophy and professor-elect of biography of Dartmouth College.

"Now I know John Bunyan; now I have rubbed shoulders with the author of the world's second best seller," one feels like saying, having read this new biography which is a contribution to the tercentenary celebrations in honor of Bunyan and is the book selected for November by the Religious Book Club.

It is a scholarly biography setting down in an interesting fashion an interpretation of the writings and life of Bunyan against the Puritan background of the seventeenth century. Dr. Speight does not believe that the Tinker portrayed "Christian" of Pilgrim's Progress as the one commendable type of pilgrim, but rather that Bunyan showed a many sided sympathy and appreciation of a great variety of types of spiritual experience. "How often," writes Dr. Speight, "is Bunyan misjudged by his one greatest book!"

Just as Bunyan offers his readers a keen analysis of spiritual life, so this new biography offers a keen analysis of the life and writings of the Tinker of Bedford. E. Q.

## Preachers and Preaching

**Church Year Sermons**, by Thomas Sims, D. D. Fleming H. Revell Company. 208 pages. \$1.75.

This book of "pulpit addresses for the Sundays from Advent to Easter" is another indication of the effort of non-liturgical Protestantism to recover the discarded values of ritualism. Recognizing the folly of leaving the feeding of the flock to the "mood or preference or personal peculiarity of the individual pastor or teacher," this former pastor of the First Church, Melrose, Mass., for many years followed the Church Year schedule as arranged in the English Prayer-book. These sermons represent the ministry of one portion of the Church Year.

In a unique blending of topical and expository construction, these sermons read much more like the normal fare of a worshipping congregation than do many published sermons, which seem often to have been prepared with a weather eye on the publisher. The reader will find these homilies disappointing as profound philosophical discourses, for they are not marked by distinctive erudition, but as samples of wholesome food for souls, they are rewarding.

Some of the titles and themes are the following—Repentance and Dedication;

The Prince of Peace; five sermons show the relation of the Epiphany to personal and social life, suffering humanity, evangelism, and the kingdom; The Meaning and Uses of Lent; Decision and Discipline; Earthly Tempers and the Heavenly Kingdom; and Seasoned Speech. J. D. G.

**Fireside Talks for the Family Circle**, by Albert W. Beaven. The Judson Press. 143 pages. \$1.25.

Here is a book which every parent would profit by reading. Its intent is to construct highways for the parents, upon which they may travel in training children to take their places in the Home, Church and Community.

A tremendous amount of good common sense has been thrust into these pages by the author, whom one can visualize, while reading his book, as though he were sitting in the parlor talking over with the parents—"the Home and its Amusements," "the Types of Worship in the Home," "the Church that is in Thy House," "Sundays in the Home Group," etc.

Homespun philosophy, free from argumentation, at once catches the reader for the intrinsic worth and masterly treatment of the themes involved.

There is a definite place for this book in the home. Its publication by the author was prompted by a desire to give to parents as much practical aid and guidance as possible in rearing children.

Much of what appears has been published before in articles written for various magazines, but permanent value, of course, is given when clustered within the pages of one book. It is the reviewer's opinion that considerably more worth would have been added if the fifteen topics treated could have had the advantage of better arrangement and classification under the three naturally inferred major headings. H. H. P.

**Preaching on Church and Community Occasions**, by Ozora S. Davis. The University of Chicago Press. 223 pages. \$2.50.

**Themes for Vital Preaching**, compiled and edited by Carl Betz and Paul Krutcky. Doubleday, Doran and Company. \$2.00.

Both of these volumes have been prepared with the idea of suggesting, to preachers sermon themes and methods of treating them. It must be admitted that there are numerous books in these fields which should be speedily thrown into the hottest fire available. But of good books dealing with vital problems of homiletics we cannot have too many. Neither is it to be counted against an author if his material suggests topics and ideas for pulpit use. All preachers, except geniuses, need such assistance, and prodigies of genius are rather scarce among the children of the offending Adam.

Of the two books at hand both have the merits of their qualities. Dr. Ozora Stearns Davis of the Chicago Theological Seminary has developed with signal distinction a field of homiletics all his own. *Preaching on Church and Community Occasions* is a manual of principle and practice. Along with the statement of certain homiletical principles it contains suggestions of texts and brief outlines. Among the occasions for which these texts and outlines are adapted are Thanksgiving, Lent, Christmas, Commencement, Mother's Day, Father's Day,

(Continued on page 522)



## Religious Best Sellers

For the Month of February

Pilgrim Press, Chicago, Illinois

Word of God and Word of Man—*Barth*  
Finding a Religion to Live By—*Burton*  
Quotable Poems—*Clark and Gillespie*  
The Making of the Christian Mind—*Atkins*  
Methods of Private Religious Living  
—*Wieman*

The New Quest—*Jones*

Presbyterian (U.S.A.) Book Stores

In Touch with Christ—*Reid*  
Motives of Men—*Coe*  
Word of God and Word of Man—*Barth*  
Mamba's Daughters—*Heyward*  
Peder Victorious—*Rolvaag*  
Nature of the Physical World—*Eddington*

American Baptist Board of Publication, Philadelphia

Word of God and Word of Man—*Barth*  
New Commentary on Holy Scripture  
—*Gore*

In Touch with Christ—*Reid*  
Motives of Men—*Coe*  
Facing Life—*Faunce*  
The Evangelistic Church—*Taylor*

United Lutheran Publication House, Philadelphia

Family Service Book  
Life Service  
Catechism in Christian Worship  
Administering God's Good Gift—*Rinkliff*  
Social Problems—*Fischer*  
Pupil and Teacher—*Weigle*

Methodist Protestant Book Concern, Baltimore

Skylark of Methodism—*Rice*  
The Inevitable Christ—*Jones*  
Passion Week Sermons—*Greenway*  
With Christ Through Lent—*Darms*  
Pen Pictures on Calvary—*Clausen*  
What Is God Like

Christian Century Book Service, Chicago

Methods of Private Religious Living  
—*Wieman*  
Quotable Poems—*Clarke and Gillespie*  
Affirmative Religion—*Garrison*  
Preaching Values in New Translations  
—*Luccock*  
The Daily Altar—*Willett and Morrison*  
Humanism and Christianity—*McConnell*

Religious Book Club  
(February Selections)

John Wesley—*Lunn*  
The Changing Family—*Fiske*  
The Nature of the Physical World  
—*Eddington*

The Riddle of Life—*Talbot*  
New Commentary of Holy Scripture  
—*Gore*

Church Finance—*Leach*  
Across the World of Islam—*Zwemer*

Fleming H. Revell Company,  
New York

Word of God and Word of Man—*Barth*  
In Touch with Christ—*Reid*  
After His Passion—*Massee*  
Religion That Works—*Shoemaker*  
The Inevitable Christ—*Jones*  
Nature of the Physical World—*Eddington*

# Something New!

These new sermons are the finest we have ever published. They create and maintain intense interest. Every line is fresh, striking, pointed. And the illustrations—strong and compelling—will bring a tear to the eye, or a ready smile to the lips. . . .

## 1—THE MAN SATAN WANTED

Here is a stirring gospel message that is invaluable for a revival service. It is brimful of suggestion and illustration. It compels attention.

## 2—GOD'S EVERLASTING LOVE

This fine inspirational sermon is a masterpiece of eloquence and conviction on the great theme of the Bible. A strong, soul stirring and soul winning message.

## 3—THE ROAD TO RUIN

This striking message will recall a widely heralded picture of the same name—because it's so different. It grips the attention—and holds it—from the first word to the last. Be sure to read The Road to Ruin.

## 4—DAVID'S TWO GREAT SINS

King David striking his harp and singing the songs of Zion, has furnished the theme for countless sermons. This striking and different message, on the two black spots of his life, thrills with human interest. It is direct, conclusive, convincing and intensely evangelistic.

## 5—The Handwriting on the Wall — and on the Ground

Belshazzar's palace, Solomon's Temple, the lecherous king of the Chaldeans, the sinning woman, and the same Hand that traced both writings, form the basis of this outstanding revival sermon on God's justice and His love. This is a telling message.

One Sermon 50c      Three Sermons 75c      All Five for \$1.00

THE ABOVE ARE PRINTED ON 5½ x 8½ FINE BOOK PAPER

## TELL MOTHER I'LL BE THERE

### MOTHER'S DAY

Here is a Mother's Day Message that will reach the ears and grip the hearts of all. It is an eloquent and worthy tribute to the world's Uncrowned Queens. This message will long be remembered, and hard to forget.

## TENTING ON THE OLD CAMP GROUND

### MEMORIAL DAY

This beautiful and gripping address is at once a challenge, an inspiration and a tribute. It abounds in striking illustrations, and throbs with human interest from start to finish. A message to make the heart beat faster for noble and lofty ideals. You will enjoy it.

## GOD'S ROYAL LAW

### FRATERNAL (James 2:8)

This striking and telling message is a fraternal masterpiece. Soul-stirring, strong and eloquent; and the illustrations are superb. It will enrich the thinking of any preacher, for all brotherhood, lodge and fraternal occasions.

Any One Special 50c

All Three Specials \$1.00

THE ABOVE ARE PRINTED ON 5½ x 8½ FINE BOOK PAPER

----- Mail This Coupon Now -----

M. E. & B. H. WILLARD, Hoopeston, Illinois.

I enclose \$\_\_\_\_\_ for which send me the items checked

Evangelistic Sermons Nos. 1 2 3 4 5  
Mother's Day—Memorial Day—Fraternal

Name\_\_\_\_\_

Address\_\_\_\_\_

## A Great Religious Book of Many Uses Christ's Ministry and Passion in Art

(Illustrated)

By Rev. H. F. Branch, D. D., Albany Park Church, Chicago.

**J**UST off press. Results of lifetime study and research. When other churches have their after-Easter slump, **INCREASE YOUR INTEREST AND ATTENDANCE** by preaching on these great paintings, giving copies to the congregation.

A course of study on them and their artists will prove most fascinating and profitable in

### DAILY VACATION BIBLE SCHOOL WORK SUMMER ASSEMBLIES YOUNG PEOPLE'S CONVENTIONS

—and furnish a liberal education on the world's greatest religious masterpieces.

We will furnish copies of any or all the paintings,—the finest and most reasonably priced ever produced, printed on fine paper from original cuts, size 8 x 11 inches, for only \$1.50 per 100, carriage extra. Samples on request!

#### CONTENTS OF BOOK—PART I, CHRIST'S MINISTRY IN ART:

1. "Christ and the Rich Young Ruler" (Hoffmann).
2. "Christ Teaching From a Boat" (Hoffmann).
3. "The Flight into Egypt" (Plockhorst).
4. "The Good Shepherd" (Plockhorst).
5. "Christ Walking on the Water" (Plockhorst).
6. "Christ and the Fishermen" (Zimmerman).
7. "The Light of the World" (Hunt).
8. "The Angelus" (Millet).

#### PART II—CHRIST'S PASSION IN ART:

9. "The Temptation" (Hoffmann).
10. "Christ's Triumphal Entry" (Plockhorst).
11. "The Last Supper" (de Vinci).
12. "Christ Before Pilate" (Munkacsy).
13. "The Crucifixion" (Munkacsy).
14. "The Descent From the Cross" (Rubens).
15. "He Is Risen" (Plockhorst).

*Cloth, illustrated, 176 pages, price only \$1.75*

H. M. SHELLEY, Publisher, 5513 Larchwood Avenue, Philadelphia, Pa.

## PORTRAITS OF JESUS CHRIST IN THE NEW TESTAMENT

By Henry Sloane Coffin

**W**E regret that it was impossible to fill all of the orders for our sixty cent, paper bound, edition of this book. But the demand was so much larger than we anticipated that the large edition was soon exhausted. We have now made arrangements to supply those who desire copies with the regular, cloth bound, trade edition at \$1.00 each postpaid.

... Address with your remittance ...

CHURCH WORLD PRESS, INC.

626 Huron Road

Cleveland, Ohio

### Reviews

(Continued from page 520)

Children's Sunday, Labor Sunday and Ordination Services. The book has a wide range, and it can be said with a high degree of assurance that there is no better suggestive material available than that found between the covers of this excellent work. The other book comes from the pen of two prominent ministers of the Lutheran Church. It is based upon the idea that it would be well if preachers were more punctilious in the observance of the Christian Year. A good introduction presents unexceptionable arguments for such a procedure. The main part of the volume

consists of texts and outlines for sermons for all of the days of the Church Year. The book contains a rich collection of good material presented in a rather bald outline form. In some of the outlines there is a sacramentalism which will lessen their value to those whose religious heritage is unritualistic. However, a greater stress on the ecclesiastical calendar would promote the work of the kingdom. Preachers who desire to add to the effectiveness of their ministry by adapting their sermons to the various days of the Church Year will find this work of inestimable help. The outlines themselves are worthy of the attention of any student of good homiletics.

L. H. C.

### Worship

**Christian Public Worship: Its History, Development and Ritual for Today**, by Thomas L. Harris. (Published by Doubleday, Doran and Company, Inc. 259 pages. \$2.00.)

The title exactly describes the aim and scope of the book. The author is a young Englishman, educated at Jesus College, Cambridge, and at the Union Theological Seminary, New York, who is now chaplain of the Episcopal students at the University of Michigan. Worshipping as a boy in one of the most beautiful English cathedrals he felt the inadequacy of the Tudor prayerbook to express the spiritual needs of the twentieth century and ever since has been a student of worship and a searcher for more effective forms of worship. He offers us his findings in this volume. The first hundred pages deal with the development of Christian public worship from early times and an analysis of present-day forms. The remaining one hundred and fifty pages contain orders of service for the more familiar occasions of the Church Year, for the sacraments and for other occasions not usually included in the prayer-book. Most striking of all, perhaps, is the outline of an Easter pageant. The appendix provides a short list of the outstanding books on worship for those who desire to make a more complete study of the subject.

Although written by an Episcopalian and showing the inevitable coloring of the background, the book is full of suggestions for members of the widely varying branches of Protestantism. It represents a pioneering attempt in a field which is bound to receive considerable treatment in the immediate future and should be consulted by all who are searching for more adequate forms of worship today.

F. F.

**Methods of Private Religious Living**, by Henry Nelson Wieman. (Published by the Macmillan Company. 219 pages. \$1.75.)

The author is a professor at the Divinity School of the University of Chicago, specializing in psychology. For anyone who can read between the lines, it is clear that he has had a deep and fruitful spiritual experience. Out of this combination of knowledge and experience he has built up a series of methods for private worship which can be recommended to all who seek after "the more abundant life."

There are ten chapters and their general intent and purpose are indicated by the following titles: "Religious Release of Energy," "Method of Dealing with Common Things," "Meeting a Crisis," "Finding Joy in Life."

Dr. Wieman does not claim originality for his methods, for the saints of the ages have practiced some of them. His chief contribution consists in the reinforcement of the validity of these methods in terms of modern psychology and in providing standards of criticism by which differing methods and experiences can be evaluated.

If there is any fault in the book, it is the failure to specify in unmistakable terms the Christian conception of God and human life. The reader feels that the author rests his case upon the Christian point of view, but the book would have a more vital meaning if this were brought out more definitely. Aside from



this fault, which is a matter of omission rather than commission, the book can be enthusiastically recommended.

F. F.

### Missions

**Across the World of Islam**, by Samuel M. Zwemer. Fleming H. Revell Company. 382 pages. \$4.00.

For thirty-eight years, the author of this volume has lived with the literature and life of Islam, both as a pioneer missionary and for a long time now as an inveterate globe-trotter. A vast amount of information about Mohammedan history and literature, together with an exhaustive knowledge of every area and aspect of present day Islam, has been collected through these years in the kashkul or "beggar's basket" which has been emptied to supply materials for this book.

Obviously, the writer sees Islam through the eyes of a Christian missionary. Nearly every chapter closes with a homiletical note of exhortation, yet there is no evidence of conscious bias in the presentation of facts. More knowledge is evidenced of changes in modern Islam than of changes that have taken place in modern Christianity. Perhaps missionaries in Moslem lands have escaped the controversies and tough currents that have troubled the waters of western Christendom. Certainly if the fifteen questions given on pages 335-337 reflect accurately the impression left on Moslems by missionaries, the power of the Gospel unto salvation has been sadly confused with the subtleties of theological metaphysics with which in all probability the majority of Christians in the West are less familiar than the Moslems who asked these questions.

The chapters on the new world of Islam, the status of women in the various Mohammedan countries and the spread of this aggressive faith into all parts of the world are particularly illuminating. The book is well printed and copiously illustrated, and it is recommended as a highly profitable diversion for a long winter evening.

A. E. L.

**Foreign Missions Under Fire**, by Cornelius H. Patton. The Pilgrim Press. 180 pages.

Dr. Patton, home secretary of the American Board of Commissioners of Foreign Missions sets out to argue with the critics of missions. Much of the book is written in dialogue with the critic advancing his arguments and the defender of missions making his answer. In addition he has included many recent statements by authorities in defense of missions. The book is evidently prepared entirely for informative purposes. There is lack of dramatic unity which otherwise might make the chapters available as dramatic sketches. The minister or layman who desires information of the present day attitude of missionary leaders and the best answers to the critics will find their answers here.

W. H. L.

### Various

**Fascism: A Challenge to Democracy**, by Milford W. Howard. Fleming H. Revell Company. 185 pages. \$2.00.

A former congressman presents the philosophy and achievements of Fascism for the first five years of its existence speaking from personal observation and study of the documents. Believing orig-

# REVIEWS

## NEW SPRING ISSUES

### The Bible and Social Problems

By **Walter L. Lingle, D. D., LL. D.**

God's ideal for the world, Jesus' frank and revolutionary social teachings, and the Bible's interpretation of man's duty regarding money, poverty, war, social reform and family life—these are discussed succinctly and with broad Scriptural and secular background. *The James Sprunt Lectures, 1929.* \$1.75

**Walter T. Conner, D. D.**

#### The Epistles of John

Their Meaning and Message to Modern Times. Dr. Conner discovers rich mines of hitherto unseen power in these letters, and presents them cogently and persuasively. \$1.75

**Howard Agnew Johnston**

#### We Can Surely Believe

The Christian answer to current atheism. A restatement of the grounds of our faith in God, for the man of today. \$1.50

**George Mecklenburg, D. D.**

#### Bowing the Preacher Out of Politics

A study of the relations of the minister and prophet to political affairs all through the ages. \$1.25

**Clarence E. Macartney's New Book**

### Pulpit Power of the Past

*Stone Lectures 1928*

The preaching of the most distinguished preachers of the past three hundred years, analyzed and explained; especially as to method, power and stimulus to present day effort.

**\$2.00**

**M. E. Dodd, D. D.**

#### Concerning the Collection

Stories of successful stewardship habits, Scripture texts on stewardship, practical comment; stewardship prayers for each week of the year. \$1.50

**Ira Maurice Price, (University of Chicago)**

#### The Dramatic Story of Old Testament History

A rapid narrative survey of the entire period of the Old Testament, for college text book and for general reading. Fully illustrated. \$3.50

**P. Whitwell Wilson**

#### Simon the Cross-Bearer

The author of "The Christ We Forget" gives us "An Outsider's View" and throws a new light on the character and crucifixion of Christ. 60 cents

### Illustrative Stories for Pulpit and Platform

By **William M. Curry, D. D.**

Pastor Ninth Presbyterian Church, Philadelphia. Author, "The Pastor's Corner." Eighty-eight brief stories and illustrations, for use by ministers, teachers, and other public speakers. Effective tools for every workman in spiritual teaching. \$1.75

**FLEMING H. REVELL COMPANY, PUBLISHERS**

New York, 158 Fifth AvenueChicago, 851 Cass Street

inally in the divine right of the people to rule, an advocate of collective ownership of the means of production and distribution, naturally prejudiced against the whole Mussolini doctrine, the author makes a visit to Italy, meets Mussolini personally, studies the situation, and comes to the enthusiastic conclusion that Fascism, the child of Mussolini, is "the highest expression of a pragmatic philosophy of government, whose invariable formula is: 'Does it work?'"

The author seems to believe that ultimately the choice is between Bolshevism of Russia and the Fascism of Italy, and that the hope of the world is for the nations to take the latter way. He conceives of democracy as a failure, tending ultimately to Sovietism.

The book opens with a sketch of Mussolini whom the author on meeting, "found him a revelation of hidden power

which quite overawed him." It continues with the story of how, after the war, when Italy was succumbing to chaos, Mussolini "organized the Fascisti, crushed socialism, communism and anarchy and saved the people from themselves." He likens and compares Mussolini in greatness to Abraham Lincoln.

He gives the educational ideals and philosophic ideas, the soul, heart, dynamics and achievements of Fascism, quoting liberally from the documents.

In a chapter on "The Challenge of Fascism," the author outlines the chief tenets of Fascism as opposed to democracy as follows: first, men are not created equal, biologically or otherwise—hence all men should not have an equal right to participate in government by voting or holding political office; second, the state is supreme. The state does not exist for the individual but the in-

## BOOKS REVIEWED IN THIS ISSUE

ANY of the books reviewed in this issue will be sent you promptly. Order now before you forget it.

—Convenient Order Form—

CHURCH WORLD PRESS,  
626 HURON ROAD,  
CLEVELAND, OHIO.

\*Enclosed find check for \$-----

Please send books checked

- ☐ METHODS OF PRIVATE RELIGIOUS LIVING  
—Wieman \$1.75
- ☐ THEMES FOR VITAL PREACHING  
—Betz and Krutzky \$2.00
- ☐ PREACHING ON CHURCH AND COMMUNITY OCCASIONS  
—Davis \$2.50
- ☐ TONGUES OF FIRE  
—Turnbull \$3.50
- ☐ FOREIGN MISSIONS UNDER FIRE  
—Patton; Paper 60c; Cloth \$1.00
- ☐ PUBLICITY FOR SOCIAL WORK  
—Routzahn \$3.00
- ☐ THIS ADVERTISING BUSINESS  
—Durstine \$3.00
- ☐ KINGDOM STORIES FOR JUNIORS  
—Whitehouse \$2.00
- ☐ THE LIFE AND WRITINGS OF JOHN BUNYAN  
—Speight \$2.00
- ☐ THE GENERAL EPISTLES—Glasgow \$1.50
- ☐ ADMINISTERING GOD'S GIFTS  
—Rinkliff \$ .50
- ☐ CHRISTIAN PUBLIC WORSHIP  
—Harris \$2.00
- ☐ THE EXCITING ADVENTURES OF CAPTAIN JOHN SMITH  
—Quinn \$2.50
- ☐ CHRIST IN SHAKESPEARE  
—Morrison \$2.00
- ☐ THE ANGEL WITH THE FLAMING SWORD  
—Burleigh \$1.50
- ☐ ACROSS THE WORLD OF ISLAM  
—Zwemer \$4.00
- ☐ THE MARKED BIBLE  
—Lawson (write for prices)
- ☐ FIRESIDE TALKS FOR THE FAMILY CIRCLE  
—Beaven \$1.50
- ☐ PROTESTANT SAINTS  
—Marlatt \$1.25
- ☐ JOHN BUNYAN: IN RELATION TO HIS TIMES  
—Knox \$1.40
- ☐ NEW COMMENTARY ON HOLY SCRIPTURE  
—Gore \$5.00
- ☐ FASCISM: A CHALLENGE TO DEMOCRACY  
—Howard \$2.00
- ☐ CHURCH YEAR SERMONS  
—Sims \$1.75
- ☐ PRINCES OF THE CHRISTIAN PULPIT AND PLATFORM  
—Howard \$2.50

Your Name \_\_\_\_\_

Address \_\_\_\_\_

\*If you have an account with us, books will be charged.

dividual exists for the state; third, capitalism in our industrial order is indispensable; fourth, the method of diplomacy should be direct; fifth, birth-control knowledge and practice must be opposed and prevented.

If, as the author concludes, the future of the world is with Sovietism, on the one hand, or Fascism, on the other, then the outlook for our civilization is far from bright. We believe, however, that the way of democracy is still open to rational choice and that upon its acceptance in theory and practice, the hope of the political and economic world lies.

P. F. B.

**This Advertising Business**, by Roy S. Durstine. Charles Scribner's Sons. 331 pages. \$3.00.

**Publicity for Social Work**, by Mary Swain Routzahn and Ewart G. Routzahn. Russell Sage Foundation. 392 pages. \$3.00.

Mr. Durstine gives a bird's eye view of the advertising business. It is not a volume to inform or give methods to those of the profession, but a volume to sell and defend advertising to the public. He attempts to show that advertising is productive, that it lessens rather than increases the cost to the consumer, that it contributes a moral support to business as a whole. Ministers will be interested in his lack of sympathy with the methods of advertising certain brands of cigarettes. He shows it as being a problem for the advertising profession. Evidently the abuse of commendations, such as has been very evident in recent publicity is a near violation of professional ethics. Mr. Durstine represents a high-class type of business man and it is a pleasure to commend his book.

The book by the Routzahns is a specialized book on methods of publicity in social work. It is a detail book, treating the entire field of publicity in minutest detail. Those who have been associated in any form of social work know the standing of the authors who have for some years been affiliated with the Russell Sage Foundation. Much of the material, especially that dealing with the newspaper, layouts, type choices, paper choices and similar subjects, is of value to church publicists. In fact it contains more which will interest and help them than some books which lie in the religious field.

W. H. L.

**The Exciting Adventures of Captain John Smith**, by Vernon Quinn. Frederick A. Stokes. 315 pages. \$2.50.

Here is a boy's book that the reviewer enjoyed reading as much as his son. The name of Captain John Smith is known to every school boy, but I fear my New England teachers considered the colonization of America began with the landing of the Pilgrims in 1620, rather than the founding of Jamestown in 1607.

The adventures of Captain Smith as he wandered about Europe fighting the Turks and infidels, as a captured slave, and as a pirate are full of action and show a phase of his life that is not mentioned in school histories, and was an admirable training for his later dealings with the Indians.

This book will give the boy a new interest in history. It should inspire him to develop his ingenuity, and to have a respect for the dogged persistence of Captain John Smith, which kept the colony from going to ruin.

The spirit of fair play is well brought out in Smith's relations with the Indians and the colonists, but one can not help wondering if the many bickerings and jealousies amongst themselves were not caused by the commercial nature of their venture, as contrasted with the religious motive behind the Pilgrims.

C. H. L.

**Kingdom Stories for Juniors**, by Elizabeth S. Whitehouse. Revell Company. 220 pages. \$2.00.

To the casual observer, more books of Bible stories for children might appear superfluous, considering the abundance of them, but here is an outstanding one which should be put on the reading list of boys and girls because of the skill and technique which are apparent in new material and because of the life and reality injected into older material used.

The two unusual features of this book are: (1) the twenty pages at the end which are devoted to a pedagogic discussion of the manner in which to handle the foregoing stories and (2) an index by character traits such as the reviewer has never seen before.

The book stands out immediately as a finished product for the professional teacher or story teller, and deals with incidents as attached to the reigns of Saul, David and Solomon. The teaching principles are accurate, suggestions and illustrations are up to date and twenty-one stories are fresh, enlivening and well adapted to fix the lesson in the child-mind. Especially will the book be in demand by those who teach junior-age pupils in Sunday-Schools, vacation Bible schools, and all those who are charged with the responsibility of teaching of high caliber contents.

A mention of some of the themes will convey at once the tendency. "How God chose a boy to do a hard task." "How a farmer's son became King." "A boy who was not afraid of giants." "How an obedient maiden saved a whole nation."

H. H. P.

**Administering God's Gifts**, by George Louis Rinkliff. United Lutheran Publication House. 99 pages. \$0.50.

An approach to Christian Stewardship is made by the author from an angle different from that of the usual. A brief philosophical treatment is indulged, not from a devotion of talents or substance, but from the viewpoint that Christian Stewardship ought to be based upon the conviction that our need is fully supplied in the revelation of the Good News of the Son of the Living God; that increased knowledge of the meaning of Christian Stewardship will result only from a better understanding of the truth revealed to us; that Christian Stewardship is not a matter of what we can do for God, but rather what God can do with us, for us, in us and through us.

Five chapters of exceedingly worthwhile basic discussion underlying the premises—that man serves his God to the degree that recognition of the materials (natural and spiritual) which are created and extant in the universe, are for the advancement of man in his relation to God, all of which is actuated by reciprocal love—God's greatest gift.

H. H. P.

**The Angel With Flaming Sword**, by William Grant Burleigh. The Baptist



Publishing Co., Parkersburg, West Virginia. 262 pages. \$1.50.

Within the pages of this book is revealed, in modern romance, the subtle cause of many a Church's downfall. It is the picture of a country community church which was served for over forty years by the dear old orthodox character—Preacher Lovejoy who had baptized the babies, married them and officiated at many a tender scene when some loved one was laid away. The approach of years prompted him to lay aside the duties of the Edendale Church in favor of a younger man.

Fresh from college and Divinity School came the new Minister, filled with the newer thought and higher criticism taught him in the class room. It therefore became the duty of the new Minister to lift the benighted people of the country-side into the glorious new interpretations of science and religion. The decline of the Church was rapid and in time a resignation was forthcoming.

The next choice for Minister fell upon one of Edendale's own boys who had been raised in the church as a lad and who now through college and seminary took up the reins of the Church in true style according to the counsel and teachings of Preacher Lovejoy. The church prospered; the new Minister became Preacher Lovejoy's son-in-law and the extension work of evangelism and mercy begun in the community was the marvel of other communities.

The story is well told with well defined moments of inspiration in it and the interest maintains up to the last page. Such a story would lend itself admirably to dramatization and would make a Church play as interesting as the worn "Little Minister" or "The New Minister."

H. H. P.

—o—

### My Secret

By Alice M. Howes

I have found a secret garden,  
Shut away from storm and strife,  
Where I feel securely sheltered  
From the ills and cares of life,  
For no matter what the weather,  
Be it sunny, dark or cold,  
Flowers are in my garden growing,  
Lovely flowers with petals gold.

Gladly would I share my secret  
With the neighbors far and near,  
But my garden is a phantom  
And I guess folks think I'm queer  
When I tell them there's "a bouquet  
From my garden" when you know  
'Tis a birthday cake I'm taking  
'Cross the way to baby Joe.

Or perhaps 'tis just a message  
Of sweet comfort that I send,  
But I plucked it from my garden  
Else it would not help my friend.  
For without my secret garden  
Where the Master walks with me  
There would be no joy in living,  
All would be Gethsemane.

—o—

If parents would keep a closer watch over the things read by their sons and daughters, many of the books that find their way into the home would be burned and many of the magazines would be discontinued with a plain-spoken note to the publisher telling him why the magazine is no longer wanted.

—H. B. Fehner.

# WHAT EVER HAPPENS—

—Death

—Injury

—Old Age

—Sickness

—Permanent Disability

—

The old reliable Ministers Casualty Union makes generous provision under its unequalled

### COMPLETE COVERAGE COMBINATIONS

—for temporary disability from \$1.50 to \$5.50 per day.

—for permanent disability from \$10 to \$100 per month.

—for loss of members (eyes, hands, feet) from \$500 to \$7000.

Death from disease, \$1000 to \$10,000.

Death from accident, \$3000 to \$17,000.

### FIRST YEAR PREMIUM GREATLY REDUCED

—o—

Why not find out about it? Just drop a card—NO AGENT will follow up.

## The Ministers Casualty Union

Organized 1900

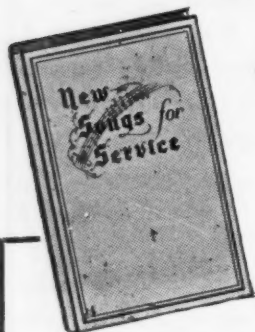
Suite 411, 15th and Oak Grove, Minneapolis, Minnesota

Life, Sickness, and Accident Insurance for Clergymen  
Only at Bottom Cost.

## BASED UPON YEARS OF EXPERIENCE AND THE FORWARD MOVEMENT OF THE CHURCH

THE NEW 1929 ALL-PURPOSE SONG BOOK

### "NEW SONGS for SERVICE"



#### NEW IN EVERY WAY—

This big new 288 page all purpose Church Song Book is creating great interest in the field of religious music—it meets the demands of the present educational and religious interests in both words and music.

#### PRICES

Hemp Rope Bristol Binding  
\$30.00 per hundred copies  
not prepaid.

DeLuxe Cloth Binding  
Re-inforced  
\$45.00 per hundred copies  
not prepaid.

## 7 REASONS WHY YOU SHOULD EXAMINE THIS NEW BOOK BEFORE SELECTING THE SONG BOOKS FOR YOUR CHURCH

- 1 Contains the popular Religious Education Songs.
- 2 A large number of Standard Hymns of the Church.
- 3 Many of the Devotional Songs.
- 4 An excellent variety of both the New and Old Evangelistic Songs.
- 5 A superior selection of Worship Programs and Responsive Readings.
- 6 New Re-inforced Binding, Heavy De Luxe Silk Cloth Cover and Hemp Rope Bristol Cover.
- 7 Printed from New Large Size Plates on Superior Grade White Paper.

### THE RODEHEAVER Co.

Room 218C McClurg Bldg., Chicago, Ill.

723 Arch St., Philadelphia

## Church Unity Is Imminent

"I SO much enjoyed your sermon of yesterday," said Mrs. Hoytt. "I do so believe in church unity. I sometimes think that you ministers are largely to blame for the many divisions in Protestantism. I am sure that if you would but take the leadership, you would find your people ready and anxious to follow to an organic union."

Dr. Black was pleased with this cordial criticism of his Sunday effort.

"I am awfully glad to hear you say that," he said. "Maybe we ministers are to be blamed. I am sure that I have always tried to be fraternal. I remember in college I was rooming with a young man who was preparing for the Methodist ministry. We used to talk about the similarities of the denominations a great deal."

"And I presume he tried to show just how the Methodists are so much more religious than we are," broke in the hostess. "That is one church I cannot stand—The Methodist. They are always so blatant and righteous. I really think there is something fundamentally wrong. I don't believe that Methodist teachings build strong characters like our sterner doctrines of Calvinism. If there is any person I can't get along with, it is a Methodist."

The minister began to feel that he had made a very bad start in his conversation. But true to his convictions as to the similarity of the congregations he found another point of contact.

"Preached in a Baptist church for two Sundays last summer," he explained. "You see my youngest sister married a prominent Baptist. There was no Presbyterian church in their town so she joined the Baptist church there. I really had a very nice time too."

"Was your sister immersed?"

"Oh yes, that was necessary. But she had been taught that the form of baptism was not so important so she adjusted herself to that easily enough."

"I wouldn't have done it. That is just what I can't stand in the Baptists. They claim to have freedom of the spirit and yet they are the most ritualistic of any of the denominations. Everybody has to be immersed. If I had been your sister I would have told them that they would accept me on my former baptism or not at all."

"I think that I agree with you, Mrs. Hoytt," said the minister. The Baptists and the Disciples of Christ are rather form-stickers when it comes to Baptism."

"The Disciples of Christ. Yes, they are another of the non-ritualistic de-

nominations which are the most ritualistic in practice. Why in the world do the Disciples insist in having the Lord's supper every Sunday. Why it loses all its sanctity. I attended the church across the street one Sunday morning. Deacons, or whatever they call them, came in and began the service by having the communion administered. It was entirely without dignity. You didn't feel that you were worshipping. Yet I suppose that we have to be charitable. They probably mean it all right. But I would hate to be connected with such a church."

"There are a lot of good people in the Disciples church."

"Oh yes, I wouldn't deny that. They were probably brought up in it and didn't have a chance to decide for themselves. If they would do some thinking most of them would come to our denomination. But we were discussing church unity, weren't we?"

"Church unity," said Dr. Black, "is a fine thing in theory and is a vision for high-minded people but I fear it will take some time to bring it about. One's prejudices are so deeply imbedded that they are not easily removed."

"But a Christian ought not to have any prejudices, Dr.," said Mrs. Hoytt.

"But they are there. Now Mrs. Black's brother married a Catholic girl—"

"And I will believe that you were shocked and humiliated. It must be an awful thing for a protestant minister to have Roman Catholic connections. Do you think that there will be war some day between the Catholics and Protestants, Dr. Black? I have heard that some Catholic institutions have arms stored away for such a time. I hate war, all women do, but I think that I could fight if such a war came."

"I doubt the probability of such a war, Mrs. Hoytt. There are too many sensible people on both sides to disrupt Christianity in that way. But I must run along for some other calls. It has been a pleasure to find you home."

"I am glad you called. It is nice to see such a liberal minded minister. I hate to say it, Dr. Black, but most ministers appear to be rather narrow minded. If we had a few men like you church unity would be imminent. I am sure the lazy men and women of the church who are not so prejudiced as the ministers would welcome that day. That was a splendid sermon you preached yesterday."

—o—

### To My Friend

By Alice M. Howes

God bade you be a friend to me  
And you came with willing mind,  
You cheered and helped me, and renewed  
My lost faith in mankind.

God bade you give your coat to me  
And you gave me your cloak besides,  
You gave of your gracious spirit,  
You never my trust belied.

God bade you go a mile with me,  
And when that mile was o'er,  
With tender hands you took my load  
And led me to my door.

Because God sent you, friend of mine,  
I feel the urge to be  
To those in need a friend indeed  
As you have been to me.



# George Eliot's "Silas Marner"

## or "The Things That Count"

By Paul F. Boller, Watertown, New York

GEORGE ELIOT views life in her novels from three viewpoints. She looks at people and sees them as they appear to the outside world. She looks beyond them to the truths of life they represent or the eternal laws they obey or violate. She looks *within* them and sees the struggles and secrets of their inmost souls. When she looks at them she views them sympathetically. Although she portrays people from all walks of life, she succeeds best with common, ordinary, every-day folks. She does better with a washerwoman or a day laborer than with an exalted personage as Savonarola. She discovers lovable and appealing traits in stupid, ignorant and superstitious people. She is able to view their petty interests with great sympathy. When she looks beyond people to the truths they represent, or the laws they obey or violate, she sees them ethically, that is, in their moral relationships. George Eliot is the moral teacher as novelist. Much moral good has resulted from her novels. When she looks into her people she sees them psychologically. She is foremost among psychological novelists and has been called the "mother of the psychological novel." She uses much space to analyze and describe the inner struggles of her characters. She is more interested in inner action than outer adventure.

### Her Characters True To Life

There are two things that George Eliot does as a psychological novelist that are in harmony with our modern ideas of life and personality. For one thing, she makes her characters move and change. None are at a standstill, morally or spiritually. They are not exactly the same from one day to another or from one chapter to another. They are either developing or retrogressing. A character is seldom the same kind of person at the end of a story as he was at the beginning. Individuality is fixed but personality is dynamic.

The other fact about her portrayal of character is her refusal to divide her people into two classes—the children of light and the children of darkness. She puts something of light and of darkness into each of them. She recognizes the dualistic character of individual personality. No one of her characters is ab-

"What is it that gives worth to life?" is a question that the preacher is constantly helping his people to answer. His task is to assist them to discriminate among the values that life offers. There are few English novelists who provide the religious or ethical teacher with more thought-provoking illustrative material on this theme than George Eliot. Her "Silas Marner" is a simple little story of life in a secluded country village, which illustrates in a pleasing and attractive way what it is that makes life worth living, and what the things are that really count.

solutely bad nor is any one of them altogether good. There are all degrees of goodness and badness among them but no class division of morality.

### The Characters of the Story

The story of "Silas Marner" is so familiar that we shall not review it but shall try to get at its meaning through an analysis of its three most important characters: Silas, Godfrey Cass and Dolly Winthrop.

*Silas Marner.* He enters the story as the victim of some serious handicaps. Physically, he is short-sighted and subject to paralytic fits. In his former home, he has suffered from the betrayal of an intimate friend and the mistaken condemnation of the narrow religious sect of which he was a member. He is viewed with some dread, suspicion, and superstition, by the villagers of Raveloe among whom he comes to live because he is a "stranger" and because of his physical defects. Silas makes his dwelling in a cottage near the stone pits and lives a solitary life, separating himself as far as possible from all normal social contacts with his neighbors.

When we first meet Silas, we discover that he is at sea religiously. His previous experience of betrayal and injustice has shaken his faith in God and man. This results in a drift from all his former religious ideas, ideals and practices. The change of residence also contributed to this drift. A mere change of residence often has this effect on people. "Minds have been unhinged," says the author, "from their old faith and love when they are suddenly transported to a new land." Silas is unable to con-

nect the religion of the inhabitants of this country-side with the religion of his former home in the city. The symbols have changed. There they spoke of the "chapel," here of the "church"; there of "baptism," here of "christening"; there they extemporized their prayers, here they used liturgical forms.

In Raveloe village, Silas begins his work as a weaver. Unfortunately he pursues his work for work's sake. He becomes a "spinning insect." Later he finds an ideal for his work. It is a low ideal—money for money's sake. He develops a "habit of looking towards the money and grasping it with a sense of fulfilled effort." In time he becomes known as the "miser" of Raveloe. His only companions are his coins. Hoarding is his ideal.

But something happens which provides Silas with a new ideal which revolutionizes his outlook on life and transforms his whole personality. One night, Dunstan, the ne'er do well, enters his cottage in Silas' absence, and steals his gold. Later when Silas puts his hand into the hole in the floor to lift out his bags of money, he discovers that the gold is not there. He lets forth a "wild ringing scream" and then hurries to the village to solicit aid of the neighbors of Raveloe to discover the thief and recover the gold. He enters the inn of the village which is crowded with the men of Raveloe. This chapter is of interest because it illustrates how George Eliot could picture plain people, many of them ignorant, stupid and superstitious, in a sympathetic and attractive way. As Silas sits among these men, drawn to them and they to him by the new ties of human need, the author suggests that he is undergoing a subtle change in personality. "This strangely novel situation of opening his trouble to his Raveloe neighbors, of sitting in the warmth of a hearth not his own, and feeling the presence of faces and voices which were his nearest promise of help, had doubtless its influence on Marner, in spite of his passionate preoccupation with his loss. Our consciousness rarely registers the beginning of a growth within us any more than without us: there have been many circulations of the sap before we detect the smallest sign of the bud." The whole village rallies to

Silas' aid, but no traces of the money or thief are found.

During this time, Silas Marner is still adrift. "The fountains of human love and divine faith," says the author, "had not yet been unlocked." If anything, his condition is worse than before. He has lost his only ideal in life—his gold—and is without aim or purpose or anchorage.

But the new ideal appears when little three-year-old Eppie totters out of the storm into his cottage and lies down at the hearth fire. Silas has been standing at the door under control of one of his "seizures" and so does not see the child enter. He walks up to the fireplace, and to his "blurred vision it seemed as if there were gold on the floor in front of the hearth." His heart begins to beat violently. He stretches forth his hand. His fingers encounter soft warm curls. In utter amazement he takes the little golden-haired child into his arms. For the first time in fifteen years he is touched at heart. "It was somehow a message come to him from that far-off life." We do not need to go on with the familiar story of his adoption of Eppie and of his rearing of the child with the necessary assistance of Dolly Winthrop and others. Suffice it to say, in the words of the author—"the child created fresh links between his life and the lives from which he had hitherto shrunk continually into narrower isolation." Eppie has the opposite effect on him from the gold. And as Eppie grows, his personality unfolds too and comes into fulness of life. Not only is his belief in God and man restored, but he reaches a larger and deeper faith in God and humanity than he knew in the days before misfortunes.

What does the character Silas Marner mean? He shows how a child leads, how we realize the fulness of personality only through associations with other people, and how we are blessed by accepting the blessings that come to us. Silas is blessed by opening his home to the little golden-haired child.

*Godfrey Cass.* He is the son of Squire Cass, one of the "better class" of Raveloe. He is a fine, open-faced, attractive lad with whom things have not been going so well of late. He has been sowing some wild oats, in result of which he has contracted a secret marriage with Molly, a drug addict. Godfrey is convinced that his plain duty is to confess his secret marriage and openly acknowledge his wife. But he loves Nancy Lammeter, a beautiful and good young woman of the village whom he feels that he needs and must have. He knows what the honorable thing is, but he shrinks from doing his duty regardless of consequences. "His natural irresolution," says the author, "and moral cowardice were exaggerated by a position in which dreaded conse-

quences seemed to press equally on all sides." If he comes out bravely with the truth, he will lose Nancy and so he keeps warding off the evil day. He will follow the religion of "chance." He will trust to luck, hoping that things will come out all right in some way or other.

When Silas comes to the village with the child Eppie and the news of the discovery of the dead woman in the snow, Godfrey realizes that the woman who has perished is his wife Molly, and that Eppie is his child. He feels that it is his duty to confess the truth and claim the child. But again he procrastinates and rejects the blessing which Silas claims.

Godfrey marries Nancy, makes a good husband to her and she makes a good wife to him. But he has one bitter disappointment in his marriage. They have no children. Being of a naturally domestic nature, he wants children about him. He has never confessed the fact of his previous marriage to Nancy or his relation to Eppie. He has often wanted Nancy to adopt Eppie but Nancy always refused because she had a feeling that it was spiting providence if you adopted other people's children when you were not allowed any of your own.

Finally, when Silas' gold is found in the stone pits with the body of the thief, Dunstan Cass, Godfrey confesses the truth to his wife. Says Godfrey: "Everything comes to light, Nancy, sooner or later. When God Almighty wills it, our secrets are found out. I've lived with a secret on my mind, but I'll keep it from you no longer. I wouldn't have you know it by somebody else, and not by me—I wouldn't have you find it out after I'm dead. I'll tell you now. It's been 'I will' and 'I won't' with me all my life—I'll make sure of myself now." Godfrey and Nancy resolve to adopt Eppie. But Eppie absolutely refuses to leave Silas. Silas has been her real father. He has done everything for her—so tenderly and lovingly—that she would not dream of leaving him for others. Godfrey is bitterly disappointed but realizes the justice of what has occurred. He says to his wife: "I wanted to pass for childless once, Nancy—I shall pass for childless now against my wish."

Godfrey Cass shows how wild oats spring up, how neglected blessings never return and how inaction blights life.

*Dolly Winthrop.* Dolly enters the story when she endeavors to console Silas for the loss of his gold. The author describes her as a "woman of scrupulous conscience, so eager for duties . . . the person always first thought of in Raveloe when there was illness or death in a family, when leeches were to be applied, or there was a sudden disappointment in a monthly nurse." Dolly

(Continued on page 530)



### Bulls-eyes for Bulletin Boards

Whither bound?

\* \* \*

Did you rise with Christ?

\* \* \*

Easter is the time to both feel and do good.

\* \* \*

Look up and you will not be down-hearted.

\* \* \*

Hope did not die with the crucifixion; it merely sank.

\* \* \*

The merry-go-round keeps going, but it doesn't get any place.

\* \* \*

Monotony was the demon of a past generation; meaningless motion is the evil spirit of ours.

\* \* \*

Health as well as disease is contagious.

\* \* \*

A friendly smile will break the clouds of discouragement.

\* \* \*

If you must criticise start with yourself.

\* \* \*

The preacher can find thousands who will tell him what is wrong with the church; his trouble is to find a few who want to help make it right.

\* \* \*

Adults are apt to be children in religion. They take a taste of this and a taste of that and prefer the kind which is sweet.

\* \* \*

Heaven would be an empty place if God were not long suffering and kind.

\* \* \*

The Christian home has no substitute as an institution of religious education.

\* \* \*

The resurrection is not a matter of argument, but of rejoicing.

\* \* \*

Heaven is not reached by a single bound. We build the ladder by which we rise. From the lowly earth to the vaulted skies,

And we mount to the summit round by round.

\* \* \*

Maybe prayer is a road to rise, A mountain path leading toward the skies.

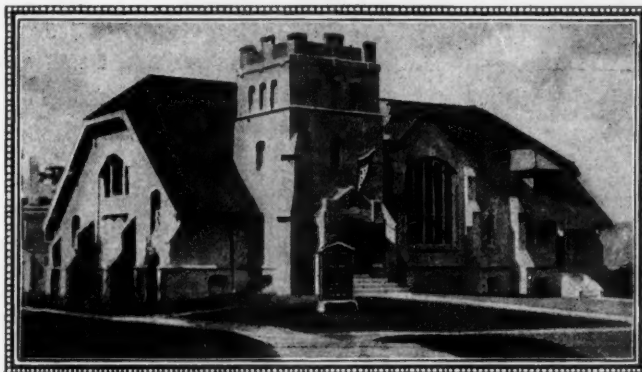
It isn't a shibboleth, creed or code, It isn't a pack horse to carry your load, It isn't a method. It's only a road. And perhaps the reward of the spirit who tries

Is not in the goal but the exercise.

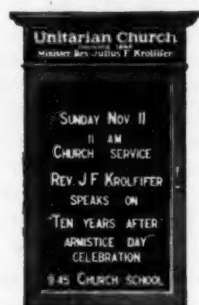
—O—

May God, good will, and good neighborhood be your company!—Premier Stanley Baldwin's Christmas card.





## Give the Man Who Passes Your Church An Invitation To Come In



The original Rev. Kyle Bulletin—in continuous service since 1913

**Y**OUR church is a spiritual force in your community. Whom does it affect? The select few who happen to be pew holders, of course—but who else? What are you doing to broaden the scope of your work—to enlarge the sphere of your influence?

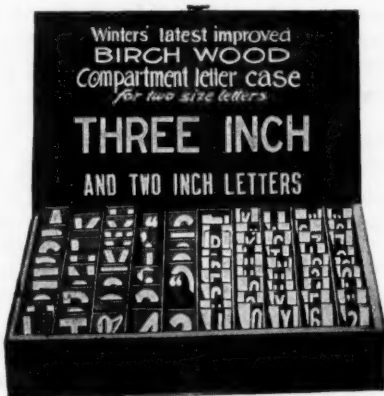
This is 1929—and the man who would build must use 1929 methods. Advertise!

Advertising is merely the repetition of a message that you would give by word of mouth if you could. But time does not permit, nor opportunity give occasion to talk to all whom you would reach.

Advertise! And use this economical, practical, dignified means of carrying your message to those who pass your church.

A bulletin will not only serve to startle the lagging thought of those who are spiritual sluggards. It will serve as a public announcement of your many church activities—stimulate interest among your members as well as outsiders—and arouse the pride of your parish and the interest of the public in your church as a live and going concern.

A Winters' DeLuxe Illuminated Bulletin, ready wired, and with full letter and numeral equipment, costs only \$59! Why not find out about it?



### Our prices include full letter and numeral equipment

A most desirable feature of Winters' Bulletins is the easy lettering system used—"as easy to put on and take off as your hat on a hook."

Letters and sign panel sold separately to those who wish to build their own cabinet. Write for information.

STEEL SIGN SECTION  
USED IN THE CABINET OF  
REV. KYLE MODEL  
STEEL SIGN SECTIONS FOR  
OTHER WINTERS' DELUXE  
CHURCH BULLETINS MADE  
IN EXACTLY THE SAME WAY  
— ONLY ONE INCH THICK —  
FROM IMPERVIOUS STEEL  
— EACH SECTION MAY BE BOUGHT SEPARATELY  
— AND YOU CAN MAKE YOUR OWN CABINET —  
"USE A WINTERS"

The steel sign panel—  
heart of your  
bulletin

H. E. WINTERS SPECIALTY Co.,  
Established 1900  
604 Pershing Ave.,  
Davenport, Iowa.

Please send me your free illustrated catalog  
and full information about Winters' DeLuxe  
Church Bulletins.

Send me details about steel sign section and  
lithographed letters offered separately.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

*Just as  
Effective  
By Night  
as  
By Day*

**H**ERE is a modern manifestation of an electric Church Bulletin—designed by experts—constructed with the skill and experience of over a quarter of a century of high grade sign making.

Letters are easily interchangeable. Color may be introduced as desired. Illuminated from behind they seem to *shine with their own light*. Glass protected copy panel may be removed and taken indoors for revision. Bulletin stands over six feet high. Illustrated monograph sent free—no obligation.

**RAWSON & EVANS COMPANY**  
708-710 Washington Blvd., Chicago



## "The Empty House"

By Raymond C. Burns

**I**T was a trim, happy-looking little house. There were flowers in the yard. Just back of it there was a forest, and near it ran a little river. The house just *belonged* there. It seemed to people sometimes that it might have grown there like one of the trees in the yard.

But there was something strange about the house. No one ever stopped before it to admire the flowers. Everyone hurried past.

The water of the river was fresh and cool. Near the house there was a deep pool and a great tree threw out its branches over the water. What a place that was for boys! You could jump from the branches of the tree into the pool or you could wade in the shallow water. But no boys ever went there.

That was because of the house. There was something fearful about it. It was beautiful on the outside but something lived in it—something terrible and evil. Now and then you could see it dimly through the window. It was grim and terrible and people kept away.

The man who owned the house became ashamed of it. He made up his mind that he would be rid of this evil thing. He came one day and he drove out the evil thing. Then he went to work and he cleaned that house from attic to cellar. He threw out the old furniture. He scrubbed the floors till they shone. When night came he went away satisfied.

People began to like the house again. Boys went swimming in the river. Campers came and pitched their tents in the wood. One day several people had ventured into the garden to look at the flowers when they saw a strange figure come out of the wood. It was dusty and it walked as if it were very tired. It was bent and ugly—and evil. The people shuddered as they crouched down behind a lilac bush to watch it. It came on carefully toward the house, creeping sometimes, stepping softly. It reached the house and, lifting itself up, it peered through the window. And when the "Thing" saw that the house was empty, it stood straight up and laughed. It

turned about. It lifted up its arm toward the wood and beckoned.

Out of the wood and straight toward the house ran seven other figures, "even worse than the first," said those who had seen them. Their faces were cruel. They laughed hideously. Into the house they rushed and closed the door behind them.

Now eight awful faces look out of the windows of that house. The man who owns it says that he will not try to clean it any more. He is discouraged and ashamed. And the last state of that house is worse than the first.

I do not think that the Great Teacher believed that story really happened. For, after he had told the story of the evil that dwelt in the empty house, he smiled at the excited boys and girls about him until they were laughing too. And then he said very gravely, "Evil things dwell only in empty *lives*."

—O—  
Silas Marner

(Continued from page 528)

has naive but sincere views on religion. When she speaks of God she always refers to Him as "They" or "Them." This is not a case of heterodoxy but rather of reverence since she shrinks from addressing the deity in too direct a manner. Here is a sample of her unlettered theology—"if a bit o' trouble comes, I feel as I can put up wi' it, for I've looked for help i' the right quarter, and gev myself up to Them as we must all give ourselves up to at the last; and if we'n done our part, it isn't to be believed as Them as are above us 'ull be worse nor we are, and come short o' Theirn."

Dolly has several conversations with Silas about religion and, through her aid, his faith in God is restored. Her conclusion about his former religious difficulties is: "All as we've got to do is to trusten." Many a wiser theologian than Dolly, when grappling with some of the darker problems of life, has had to come to a similar conclusion! Dolly Winthrop shows that the best religion is the religion of a good life combined with an unfaltering trust in God.

Silas Marner suggests an answer to the question: What is it that counts in life? The answer is found in such words as youth, love, service, sacrifice and human fellowship—all stiffened with a sense of duty. The great word in George Eliot's vocabulary is "duty." Her religion is the religion of "duty."

—O—

Church and State are and must forever remain twain, but politics is not a mysterious and impenetrable realm to be left uninformed by the spirit of religion. —Rabbi Stephen S. Wise.

—O—

The transcendent need of America today is for an understanding as broad and as deep spiritually as it is intellectually and for a keener sense of permanent values.—John E. Edgerton.



## A World Tour

Rev. Arthur R. Steddum, minister of the First Presbyterian Church at Union City, Indiana, reports that he multiplied his church's average attendance by three by using a series of special services under the general title "A World Tour" starting in Indiana and terminating in Cincinnati, by way of the Atlantic Coast States, the British Isles, France, Switzerland, Germany, Rome, Greece, Patmos, Palestine, Egypt, India, China, Japan, Philippines, Central and South America and the Gulf States. He himself was the speaker at three of these services, but for each of the others he had a special "guide". These "guides" included pastors of churches of other denominations, prominent laymen of various denominations, a public school superintendent, the mayor of the city, a woman school teacher, natives of some of the countries indicated and a college president. Every speaker or "guide" had had personal experience in the country for which he appeared. The result was a series of splendid educational and inspirational addresses which benefited the whole community.

For the printed material announcing the World Tour, Mr. Steddum used as an illustration a striking cut of a ship which he himself made with his father's engraving tools from material for cuts supplied by an advertising specialty house in his neighborhood.

Mr. Steddum himself printed on his own press a lot of striking local church publicity material. He has enlisted the co-operation of the editor of *The Union City Times*, Mr. Roy Patchell, in setting type for his church bulletin. Sometimes Mr. Patchell uses the same reading matter in his own newspaper, and has been very generous in contributing type, rules, border, and other essentials for the use of the Union City church.

## Unseen Hands

By Alice M. Howes

Mother-Mine, I cannot forget that day  
In late September, when I strayed away  
To the edge of a cliff, where a gentian  
blue

Was peeping above the rocks. And, too,  
A vireo sweet was calling me  
From the branch of an overhanging tree.  
I wanted to go—I longed to see  
What mysteries the precipice held for  
me.

But I feel you yet as you grasped me  
tight,  
And drew me to safety. But try as I  
might

I failed then to see why that childish  
Adventure had been denied me.

Mother-Mine, you've been long away,  
And a precipice lured me again today.  
The gentian was there so fringed and  
blue,

And the vireo's song was fresh and new;  
But an unseen hand so firm and strong,  
Led me gently away from the path of  
wrong.

And I learned in time that the gentian  
blue

Was only a stalk of common rue.  
And a siren had stolen that bird's sweet  
call

Just to draw me nearer and cause my  
fall.

But I thank the Giver, who understands,  
For the power of a mother's unseen  
hands.

## LET OUR

# CHURCH ACTIVITIES WALL ROLL

## DO YOUR WORRYING

What special dates shall I keep open next week? When can we have a teachers'-meeting that will not interfere with any other church gathering?

### A Practical Bulletin Showing All Church Activities for the Entire Month

Can you arrange a special meeting for some organization two weeks hence and be absolutely sure that some other meeting has not already been scheduled for the same time and place? Is your already over-burdened pastor, superintendent or clerk trying to keep track of the regular and special meetings of half a dozen different church organizations? Or do you already have one of our **CHURCH ACTIVITIES WALL ROLLS**? Hang one of these bulletins in a prominent place in your church, let it be understood that its word on any subject of future meetings is final, and that as regards these meetings "first come, first served," and it will do the rest.

Our **CHURCH ACTIVITIES WALL ROLL** was designed in response to a demand for something that could be prominently displayed in the church, which would list ALL of the activities of ALL of the departments of the church for an entire month, so that every one might be informed as to what was to take place, and so that the heads of the various church organizations and departments might arrange their activities without conflicting with others. It is handsomely printed in tints on a fine grade heavy paper, size 15½ inches wide by 27 inches long. There are twelve monthly sheets bound at top with metal strip, ready for hanging. Each sheet has spaces for thirty-one days, and each day has plenty of room for noting three separate activities, or more if necessary. The day and hour of each activity is provided for in proper spaces. At the bottom of each sheet there are additional spaces which may be used for announcing the regular activities of the church and any special announcements which it is desired to particularly emphasize.

The use of this roll will prevent duplication of dates by different church departments, which always causes confusion, and it will save the pastor the trouble of answering inquiries as to "what is going on" during the month. Its use will be a great help to all departments of the church and will tend to attract attention to all activities.

One of these bulletins will be sent complete, carefully packed and post paid, on receipt of ONE DOLLAR.

For over thirty years THE HAMMOND PUBLISHING COMPANY has made a study of the best methods of keeping Sunday School records of all kinds, and of various ways and means for increasing and maintaining REGULAR Sunday School attendance, especially among the younger scholars. The Church Activities Wall Roll is only one of hundreds of interesting and useful items shown in our manual of Sunday School methods, "THE BUSINESS END OF A SUNDAY SCHOOL."

Send for a Copy of Catalogue. It is Free

## THE HAMMOND PUBLISHING COMPANY

49 E. Wells Street

Dept. C.M.

Milwaukee, Wisconsin

CHURCH ACTIVITIES									
FIRST CONG'L. CHURCH									
NORTH 5 <sup>TH</sup> MAY, 1924									
DAY	DATE	HOUR	ACTIVITY	DAY	DATE	HOUR	ACTIVITY	DAY	DATE
1	THU.	5:30	MISSIONARY SOCIETY	17	GIRLS' CLUB				
2	FRI.	7:30	BOYS' CLUB						
3	SAT.	9:00	BASEBALL TEAM PRACTICE	18	WANDERLUST MIKE'S	8:00	UNIVERSITY GLEE CLUB		
4	SUN.		SEE BELOW						
5									
6	TUE.	7:30	LADIES' AID SOCIETY	19	BOARD OF TRUSTEES				
7	WED.	8:00	PRAYER MEETING						
8	THU.	5:30	MEN'S CLUB SUPPER	20	GIRLS' CLUB				
9	FRI.	7:30	S.S. ORCHESTRA REHEARSAL	21	BOYS' CLUB	8:00	TRUSTEES (EXEC. COMM.)		
10	SAT.	9:00	BASEBALL TEAM PRACTICE	22	BASEBALL GAME S.S. VS. MAC.	8:00	TEACHERS' CONCERT		
11	SUN.		SEE BELOW	23	SPECIAL SERVICE "MOTHERS' DAY"				
12									
13	TUE.	11:00	LADIES' AID SOC. 'PRAY. BREAKFAST'	24	BOARD OF TRUSTEES	9:00	TRUSTEES (FIN. COMM.)		
14	WED.	8:00	PRAYER MEETING	25	PRUDENTIAL COMMITTEE				
15	THU.	5:30	MISSIONARY SOCIETY	26	GIRLS' CLUB				
16	FRI.	7:30	BOYS' CLUB						
17	SAT.	9:00	BASEBALL TEAM PRACTICE	27	S.S. LEAGUE ATHLETIC MEET	8:00	TRUSTEES (FIN. COMM.)		
18	SUN.		SEE BELOW						
19									
20	TUE.	7:30	LADIES' AID SOCIETY	28	FATHER & SON BANQUET	8:00	BOARD OF TRUSTEES		
21	WED.	8:00	PRAYER MEETING						
22	THU.	5:30	GIRLS' CLUB						
23	FRI.	7:30	BOYS' CLUB						
24	SAT.	9:00	BASEBALL TEAM PRACTICE						
25	SUN.		SEE BELOW						
26	MON.	7:30	S.S. ORCHESTRA REHEARSAL						
27									
28									
29	THU.	5:30	GIRLS' CLUB						
30	FRI.	7:30	MEMORIAL DAY SERVICE	29	BOYS' CLUB	8:00	TRUSTEES (EXEC. COMM.)		
31	SAT.	9:00	BASEBALL TEAM PRACTICE	30	BASEBALL GAME S.S. VS. MAC.				

REGULAR MEETINGS: SUNDAY 10 A.M. CHURCH SCHOOL, 11 A.M. MORNING WORSHIP, 7 P.M. Y.P.S.C.E., 8 P.M. EVENING WORSHIP.  
SPECIAL APPOINTMENTS: UNIVERSITY GLEE CLUB MAY 3, S.S. ORCHESTRA MAY 10, MOTHERS' DAY MAY 11, DECORATION DAY MAY 30.

## Young People's Service

I have been wondering for a long while how I could get more of the young people to stay to church, or to come to church if they were not in a habit of doing so. I came to the conclusion that they were worth going after and then thought of a new way to do it.

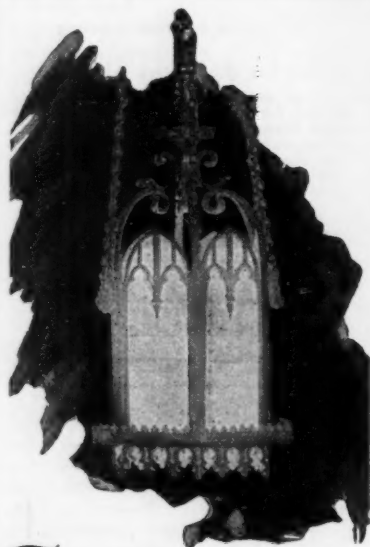
I worked out a Special Young People's service. It is a dignified service, and yet is broken enough that the young people would not think that it was tiresome.

I announced that we would devote one morning service a month to a young people's service. The reason I did not devote an evening service to it is that the young people have to come from the

farms in the most cases and hence an evening service is harder for them to attend. In a city church I think that two evening services a month could be devoted to this. But giving up a morning service has a great value even for a large city church, for it causes the young people to feel that it is their service, and that the church is wanting them.

After the service, at which we had more children and young people than we had in all our services combined for about two months, I was surprised to find that not only the young people liked the service, but that the older people were united in their praise of such a service.

J. S. Van Winkle,  
Pilot Rock, Oregon



**T**HE man is not born who can give to your house of worship aught of greater value than the reverent atmosphere of quiet beauty contributed by harmonious lighting. . . .



**E**XPERIENCED Curtis Engineers cooperate in the design of all lighting equipment ensuring adequate and comfortable illumination. Curtis craftsmen design and manufacture period lanterns with special reflectors to control the direct light, artistic luminaires for indirect lighting and reflectors for concealing in coves or to flood the altar or chancel with light.

**A** BOOKLET telling the interesting story of church illumination is available to you upon request without obligation. Mail coupon or write to



**Curtis Lighting, Inc.**  
1121 W. Jackson Blvd.  
CHICAGO

Curtis Lighting Inc.,  
1121 W. Jackson Blvd., CHICAGO.

Gentlemen:

Please send me without obligation a copy of "ART AND UTILITY IN CHURCH LIGHTING."

Name .....

Address .....

City .....

..... Church

☐ Check here if you wish one of our church lighting specialists to call.



## The Second Wind

By Alan Pressley Wilson

**B**OYS and girls! Did you ever run a race? Of course you have, you would not be normal, healthy children unless you were to run races and climb fences and jump out of trees. You play "Follow my leader" and sometimes your leader keeps you on the run and, when you finish that play, you are "All out of breath!" That is what you say, isn't it? But, did you ever stop to think that what is meant by being all "out of breath" comes because you do not exercise enough? You think that it is because you have exercised too much but it is just the reverse.

Have you ever noticed that, if you keep on running, you breathe more easily and some one says, "You have gotten your 'second wind'?"

Physiologists tell us that what is known as "getting second wind" is the direct result of forcing the lungs to bring reserve cells into use. In ordinary circumstances but a few of the cells of the lungs are in constant use and, if the reserve cells never are called upon to act, they lie dormant all through one's life.

Give the lungs extra work to perform such, for instance, as regulating our supply of air while we are running or exercising in some other unusual way and they seem to resent the overburden. As their protest against this, is caused what is known as shortness of breath or panting. That is why you feel "all used up," as you say, when you have played hard or run a long distance. But, continue your exercise a little longer and the lazy lungs are compelled to open up inactive cells and the breathing becomes regular again and we go on uninterruptedly.

The chest is capable of much greater expansion and our muscles will allow more development than we ordinarily call upon them to expand or develop, but we must indulge in systematic and persistent exercise as a stimulant and cause for this increased activity. In every athletic contest there are what are known as endurance tests whereby one's capacity to endure is severely tested and only those are victorious who have exercised systematically and regularly the muscles that are called upon to exhibit their prowess.

The life of a child of God is one continuous Olympic contest and each one of us is a Marathon runner. Beginning in his weakness he finds himself incapable of much spiritual exertion and soon he loses his "wind." He tires easily and is tempted to drop by the wayside. But he persists and, supported and sustained by Divine help, he finds the reserve cells

of spiritual strength and endurance are called into activity.

In this connection it may be mentioned that New Testament examples of this righteous perseverance may be found in the case of the woman of Canaan, (St. Matthew 15: 21-28); the Syro-Phenician woman, (St. Mark 7: 24-31); and in the parable of the unjust judge, (St. Luke 18: 1-7).

St. Paul must have had this renewal of energy in his mind when he wrote in the Epistle to the Philippians (chapter 3: 13 and 14); "forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Let us not be weary in well doing, for in due season we shall reap if we faint not," wrote the Apostle to the Galatians (chapter 6: 9). The same principle is found here and the inference is that it is the persistence with which one fights against weariness and faintness that helps to open up unused cells of spiritual strength.

On the Isle of Patmos, St. John the Divine was given a message unto the seven churches. As a part of that divine message he was authorized to commend the tribulation and poverty they were enduring and the good works they were doing and to say to them, "Be thou faithful unto death and I will give thee a crown of life" (Revelation 2: 10). They were promised that, as a reward for faithfulness during their lifetime, a crown of life was to compensate them for death.

Many times during one's journey through life is his capacity for endurance sorely tried but his persistence wins a renewal of energy.

You boys and girls win out in your play and your work by compelling your lungs to give you your "second wind." You will win out in your spiritual race if you continue your good works, and, even in the face of obstacles and in spite of handicaps, if you persist in overcoming a faint heart.



### The Bright Side

The old hen gathered her brood together and bade the twelve pullets guard their only brother while she went out for the afternoon. On her return all the pullets were weeping bitterly and cried, "Oh, mother, dear, our brother is dead."

"Dead! How did it happen?"

"The minister came to tea. The farmer's wife caught our brother, plucked him, cooked him, and the minister has eaten him!"

"How sad! But we must look at the bright side of things; we can be thankful that your brother has entered the ministry for he would never have been any use as a lay man."

As a MEMORIAL or GIFT added to your church organ

**"Liberty Graduated Cathedral Chimes"**  
STYLE O

**"Liberty Harp No. 149"**  
Express forever in beautiful tones the thoughtfulness of the donor

**THE KOHLER-LIEBICH CO., INC.**  
3331 Lincoln Avenue - Chicago, Ill.



## WOMEN

(With rather insincere apologies to  
Mr. Rudyard Kipling)

I went to ask my government if they  
would set me free,  
They gave a pardoned crook the vote,  
but hadn't one for me;  
The men about me laughed and frowned  
and said:  
"Go home, because  
We really can't be bothered when we're  
busy making laws."

Oh, it's women this, and women that,  
and women have no sense,  
But it's pay your taxes promptly when  
it comes to the expense,  
It comes to the expense, my dears, it  
comes to the expense,  
It's pay your taxes promptly when it  
comes to the expense.

I went into a factory to earn my daily  
bread:  
Men said, "The home is woman's sphere."  
"I have no home," I said.  
But when the men all marched to war,  
they cried to wife and maid,  
"Oh, never mind about the home, but  
save the export trade."

For it's women this and women that,  
and home's the place for you,  
But it's patriotic angels when there's  
outside work to do,  
There's outside work to do, my dears,  
there's outside work to do,  
It's patriotic angels when there's out-  
side work to do.

We are not really senseless, and we are  
not angels, too,  
But very human beings, human just as  
much as you.  
It's hard upon occasions to be forceful  
and sublime  
When you're treated as incompetents  
three-quarters of the time.

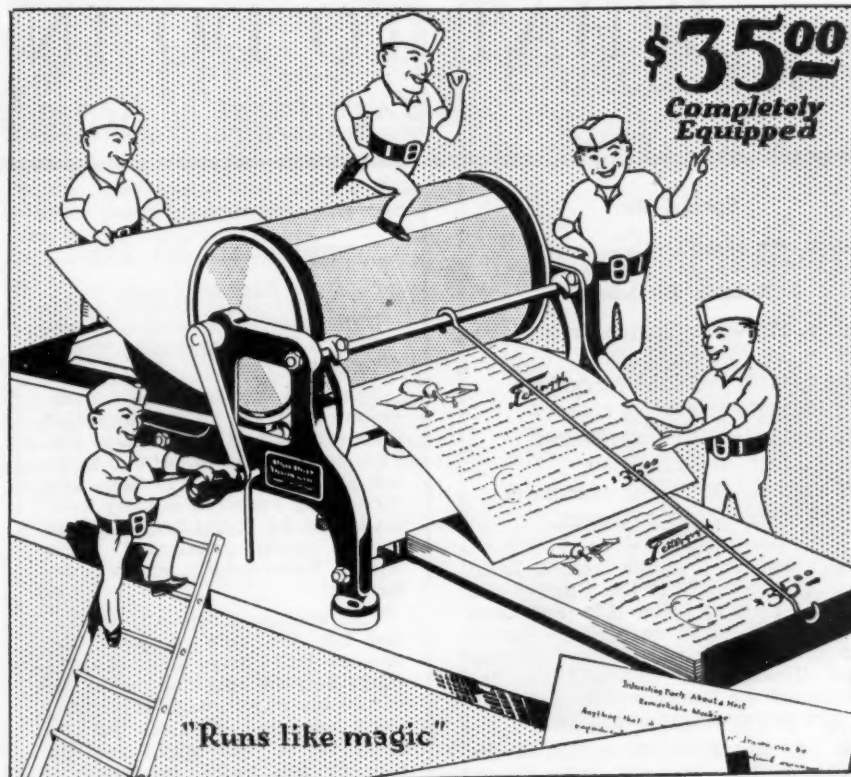
But it's women this and women that,  
and woman's like a hen,  
But it's do the country's work alone,  
when war takes off the men,  
And it's women this and women that,  
and everything you please,  
But woman is observant, and be sure  
that woman sees.

Alice Duer Miller.

## Two Good Ideas

Here are two good ideas taken from  
church calendars. The first is from the  
Pilgrim Congregational Church, Cleve-  
land, Ohio. A regular department ap-  
pears listing Sunday afternoon attrac-  
tions for the family. In the issue before  
me three items appear. First is a lecture  
at the Museum of Natural History. Second  
is a recital by a harpist. Third is a  
lecture on "The Changing South" in the  
forum of a neighboring church.

The second idea comes from the First  
Lutheran Church, Dayton, Ohio. The  
church is listing a series of pamphlets  
dealing with child training and home  
problems. The price of these booklets  
ranges from fifteen to twenty-five cents,  
and the members have the privilege of  
borrowing them from the church library  
or buying their own copies through the  
church office.



## Reproduces Anything Typed, Written or Drawn

In practically every enterprise, whether industrial, commercial, financial, professional, religious, or social, there is a frequent or occasional need for an efficient and inexpensive duplicating machine. And where larger duplicators are running constantly, on big work, there is a need for a smaller machine, for small-quantity work—a need which is completely satisfied by the

**HEYER - Rotary**  
- TRADE MARK -  
**Lettergraph**

Form letters, office forms, stock sheets, specifications, price lists and quotations, church notices and invitations, postcards, lodge programs and announcements, maps, charts and drawings, reports, school forms, bulletins, menus—there's practically no limit to the character of work that can be done on the Lettergraph.

Reproduction costs average 25c per 1,000 copies (exclusive of stationery).  
The price? Only \$35.00, fully equipped. Write today for particulars.

### Supplies for all Duplicators

**THE HEYER  
DUPLICATOR CO., Inc.**

Established 1903

915 W. Jackson Blvd., Chicago, Ill.

The Heyer Duplicator Co.,  
915 W. Jackson Blvd.,  
Chicago, Illinois.

Send details of the Heyer Rotary Lettergraph and your 10-day trial offer.

Name .....

Address .....

Town ..... State .....

# WHAT TO DO IN APRIL

## *A Department of Reminders*

### Special Day

April 25—St. Mark's.

### Notable Birthdays

April 3, 1783—Washington Irving.  
April 6, 1649—Elihu Yale.  
April 7, 1770—William Wordsworth.  
April 12, 1777—Henry Clay.  
April 13, 1743—Thomas Jefferson.  
April 15, 1861—Bliss Carman.  
April 23, 1564—William Shakespeare.  
April 25, 1599—Oliver Cromwell.

The name April comes from a Latin word "to open". It is the time of the opening of buds. New life manifests itself everywhere in nature. It should be so with our individual lives. Having passed through the rich spiritual experiences of the Easter season we should find new power within ourselves.

The joy that filled the hearts of the disciples of Jesus because of His resurrection should dominate our lives today. We should do everything that we can to prevent an anti-climax to the Easter celebration.

After weeks of intense effort in promoting special meetings and gathering in new members, many pastors find themselves with depleted powers, physical, mental, and spiritual. The pre-Easter services have been so stressed that there is a let-up both on the part of tired people and tired ministers. If there is a post-Easter reaction, do not let it go too far. Take a little time for rest but make the rest more effective by a change of method.

### Reception for New Members

Many churches have curtailed all social functions during the Lenten season in favor of the purely spiritual type of meeting. Social affairs can be revived and one of the most important things to do is to arrange for a social evening in honor of the new members. Such an affair will afford a rest for all, and yet keep everyone interested in the activities of the church.

### Assimilating New Members

Many enthusiastic new members soon become indifferent because they have found no active place in the church's program. It is hard to give everyone a job, and yet most churches need new people continually for teachers and choir members and to serve on various committees. The pastor will do well to cultivate intimate acquaintance with the new members, discovering the preferences for service. If he cannot immediately use the new members he will, at least, have on file information about them that, as opportunity opens, he may be able to use.

### Young People and the Out-of-Doors

For the young people, the indoor games and sports are over. The boys are playing marbles and the girls are

### THE LEGACY OF JOY

By Paul H. Yourd

Christianity is a religion of joy. But to all appearances, this is a forgotten fact.

Ministers themselves have overlooked it. For many, starvation salaries take all the joy out of life. The steady grind of sermon making and committee meetings and supervising parish machinery leave little time for joyful living. There is too much exhausting nerve strain. Faces show it, manners reflect it.

The average Christian likewise has lost the note of joy. The meadow-lark may sing on the wing, but the city-dweller as he battles his way through the downtown shopping district has no heart for it. He might get run over by the traffic, or even arrested by the cop.

With too many religion is a grim, harsh thing. God is harsh, life is harsh, death is harsh. But it is not so. God is good and kind and joyful. Life is good and full of joy. Even death has lost its sting and is the entrance into a joyful future life. The thing that is harsh is sin. Yet sin goes masquerading about under the guise of joy, while under the mask is a rotten skeleton, that leers at the unfortunate it beguiles.

Joy is a part of our religious heritage. Jesus bequeathed it to us. "That my joy may be in you," he said to His disciples. St. Paul placed it second in the list of the fruits of the Spirit, and wrote to the Romans that "the Kingdom of God is righteousness and peace and joy in the Holy Spirit."

The foundation of Jesus' joy was in the wonderful intimacy of His fellowship with the Heavenly Father, in His consciousness of a life lived in harmony with the Father's will, and in the knowledge of having done His best in helping mankind. Perhaps we can find joy as Jesus found it. There is no better way.

skipping rope. They want to be out-of-doors. Of course the weather is not always settled in April but where conditions warrant, hikes can be arranged. Sunday school classes can be taken on wild flower expeditions, and Boy Scouts and Camp Fire Girls can be aided in their outings.

### The Church Grounds

In smaller towns and rural sections there is many a church building that needs to be over-hauled. In other words, the church needs a spring house cleaning the same as any home. The grounds

about the church should be put in good shape. A class of men or a class of boys can be encouraged to spend some time doing this. Trees and shrubs can be set out with appropriate ceremonies by Sunday school classes. A flag pole can be erected and the class that undertakes this will find great pleasure in the enterprise. All these and other plans of like nature tend to stimulate interest in the church, focusing attention upon it as a community center and an object for civic pride.

### Sunday School Worship Program

With the coming of spring people will begin to go on automobile trips, making it difficult to keep them interested in the church service. Why not change the ordinary Sunday school opening into a definite church service, one-half hour in length, designed especially for the worship of the boys and girls, with the superintendent, the minister, and especially chosen members of the school taking part? This service may be open to the entire community, in addition to the Sunday school, so that if there are those who wish to go away for a larger part of the day, they may first have the opportunity of spending a half hour in the church worship service. In many places it is difficult to keep the boys and girls after Sunday school for the regular church service. This plan will give them the opportunity and privilege of being in a regular church service which is a part of the Sunday school program. After this half hour of church worship they can go to their respective classes for 30 or 40 minutes of class room work. The morning worship will then proceed at 11 o'clock according to the usual schedule.

—O—

### Perforated Pledge Cards

The First Presbyterian Church of Rockford, Illinois, has eliminated much of the usual clerical work connected with its Every Member Canvass by having pledge cards printed in strips and perforated for tearing. As names and addresses are typed on individual cards, a carbon copy is made on plain paper. These carbons serve for an office record. As pledges are returned, the amounts are recorded on the corresponding carbon sheet. Delinquent pledges can be determined at a glance. Errors in spelling, changes of address, omissions, etc., are readily taken care of. When the list is complete, the record may be copied into the bound treasurer's book in correct order, and with complete information.

—O—

After all, perhaps the most awful error of our smart and giddy-paced age is that we have mistaken knowledge for truth and cleverness for wisdom and have forgotten to distinguish between the "childish things" which St. Paul said should be put aside and the great childlike things which abide and to which we owe the strength and sanity of life.—Joseph Fort Newton.





## CHURCH CARPETS

We specialize in church carpetings & rugs suitable for parish houses. Information and samples upon request.

## MOHAWK RUGS & CARPETS

MOHAWK CARPET MILLS, AMSTERDAM, N.Y.



### CHURCH FURNITURE

Since 1867 we have been building CHURCH FURNITURE — pews, altars, pulpits, etc.—of unquestioned merit. The tradition of our firm is Quality at Reasonable Prices. Consult us before buying. Write for illustrative brochure, catalogue and prices.

## OSSIT BROTHERS

(INCORPORATED)

Main Office and Plant:

497-503 6th Street  
MILWAUKEE

## \$\$ TIPS \$\$

Church Management will pay one dollar each for items used in this department. Send in your tips.

### Combines Easter Envelope And Communion Record

The following reproduction is from an Easter Offering Envelope used by St. Stephen's Reformed Church, Perkaspie, Pennsylvania. A unique feature of this envelope is that it is also used for a communion record, the person indicating by a check mark his attendance.



### My Easter Communion Offering for

St. Stephan's Reformed Church  
Perkaspie, Pennsylvania

We need \$1000 to fulfill our part of the benevolent work of the Church, and meet the needs of the Church before May First, the close of our year.

If unable to be present Easter, you should send your offering. So long as you are a member, you should gladly bear your share of the work.

NAME

.....A mark here indicates that you commune at this Service.

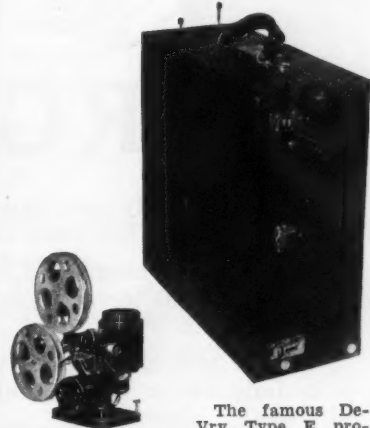
Howard Obold,  
Perkaspie, Pennsylvania

### My Word Shall Not Return Unto Me Void

Our Young Peoples' Society, as I find most Young Peoples' Societies, make a promise to try to read their Bibles daily. To encourage this and give added impetus, I presented each member with a vest-pocket copy of one book of the Bible, procured from the American Bible Society for a few cents each; and promised that to all who read this and report it to me within a month, I would present them with a second volume, and continue this until finally, those who stick to it, will have read the entire Bible, and will have a complete vest-pocket edition of the Bible for themselves. It works.

This idea came to me through an offer by Miss Elizabeth Merriam, 100 Beech St., Framington, Mass., who will send free to any minister 24 copies of the Gospel of St. John, King James version, who distributes them and when

## Enrich Your Sermons with Motion Pictures



The new DeVry Type G 16 mm. projector is a marvel of compact simplicity. Shows brilliant, flickerless pictures. Ideal for use in smaller rooms.

The famous DeVry Type E projector, light in weight, self-contained, easy to carry and simple to operate. For "long throws" in auditoriums with standard 35 mm. films.

THE spoken word is often lost. There are times when the very meat of a sermon goes out unheard by many in the congregation.

But motion pictures command unstinted attention. People absorb visual facts readily, easily.

The oral presentation of Bible texts when reinforced with motion pictures becomes a vivid reality. Ideas hazy before in the minds of people now become indelibly impressed.

DeVry projectors give clear, flickerless pictures. Easy to operate. Wide choice of suitable films available. Many of them free—others at moderate rental or purchase. Send coupon for literature, free, and details of finance plan for churches. No obligation.

DeVry Summer School For Visual Education. Week of July 8th, McKinlock Campus, Northwestern University, Chicago. Includes course in motion pictures for the church. Tuition Free. Write for information.

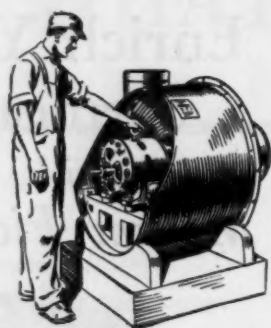
# DeVry

WORLD'S LARGEST MANUFACTURERS OF STANDARD MOTION PICTURE CAMERAS AND PORTABLE PROJECTORS

DeVry Corporation, 1111 Center St.,  
Dept. 4EA Chicago, Ill., U.S.A.

Gentlemen: Without obligation, please send literature about DeVry projectors and details of plans for church finances.

Name \_\_\_\_\_  
St. or R.F.D. \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_



## Reliable Organ Power

A good organ  
deserves good  
wind power.

# ORGOBLO

is an electrically operated organ blower, backed by 30 years leadership. It has been improved continuously.

It can be connected to any type of organ, any size, old or new. Smaller sizes are suitable for student organs and homes.

We will gladly send you a catalog and list of Orgoblos in daily use in your vicinity.

They all say "Orgoblo is the Best."

**THE SPENCER TURBINE CO.**

HARTFORD,

ORGAN  
POWER  
DEPT.

CONNECTICUT

Ⓔ 2838 A

## "FOR THE *Love of Mankind*"

This is the title of a most interesting and informative brochure, which we will gladly send you free on request.

It describes the Church Acousticon and contains glowing reports received from a few of the several thousand churches which are giving to the deafened of their congregations the consolation of inspiring sermon and sacred music.

It also explains how you, too, may install this powerful and proven hearing-aid in your church for a four weeks' trial, without charge or obligation of any kind.

*Write for your free copy of "For the Love of Mankind"*

**DICTOGRAPH PRODUCTS CO., INC.**

Dept. 318, Church Acousticon Division

220 West 42nd Street, New York, N. Y.



readers report to her the completion of this, she will send them also free a copy of The Acts of The Apostles. This will serve to start the idea without investment and the pastor can then follow this with the further books purchased himself, with little cost.

Paul L. Royer

Bluefield, W. Va.

—o—

### Baby Invitation Pays For Coal

This four page invitation mailed out in a baby envelope, three by four inches, brought in enough money to pay for the winter's coal in our church. It may be helpful to other churches facing the bills which crowd churches.

Herbert Marsh,

Spirit Lake, Iowa.

## You Are Invited

... TO ...

Spend the Evening  
with your Minister  
and his Wife

(First Page)

### FIGURING OUT THE FOLLOW- ING PROBLEM

We have bought and owe for 431,810 pounds of coal. This amount of coal costs \$201.67.

There are 80 pounds to the bushel. Will you kindly figure out how much a bushel costs?

(Second Page)



**GIVING A XMAS PRESENT TO  
THE CHURCH  
SUNDAY, DEC. 23RD**

The church has been the inspiration of Christmas giving. Shall we give to our friends and forget "the Friend that sticketh closer than a brother," whose birthday we shall soon celebrate? For His sake, and His alone, let us put the church on our Xmas giving list to the extent of a few bushels of coal.

Most sincerely yours,  
**HERBERT MARSH**  
P. S.: Over.

(Third Page)

R. S. V. P. In plain English means:  
"Please respond."

**MY DEAR DR. SHULTZ:**

I am enclosing my check for \$.....to help pay the outstanding coal bills and thus remembering the church at this Christmas season.

Most sincerely yours,

.....

(Fourth Page)

**Sermon Material File**

Frequently a minister received suggestions in various ways which at the moment he considers to be good "seed thoughts" for a sermon. Unless these suggestions are put in some permanent form where they may later be found, all too often he finds that they are completely gone when he desires to use them. To keep these suggestions where they may be gotten at, and where other materials may be added to them, I use a file with 4 by 6 cards. On these cards, the subject or text is placed, together with suggestions or illustrations which come through reading. A note giving magazine or book with page is all that is necessary, and the material is in shape that it may be utilized at the proper time. Thus sermons "grow," not one at a time, but fifteen or twenty or more. The richness of one's reading is thus conserved for pulpit use, and the sermon itself is not a hurried product.

Rev. Lyman N. Lemmon

Dry Run, Penna.

**Style No. 75**

**DIETZ Changeable  
Announcement Boards**

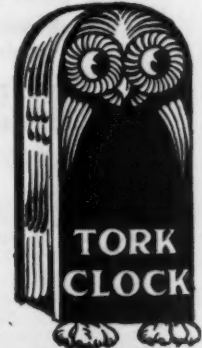
**WILL BOOST CHURCH ATTENDANCE  
AND GIVE EFFECTIVE ADVERTISING**

**I AM A  
TORK CLOCK**

**I turn electric  
lights on and  
off regularly.**

Wind me once a week  
and I do it every  
day.

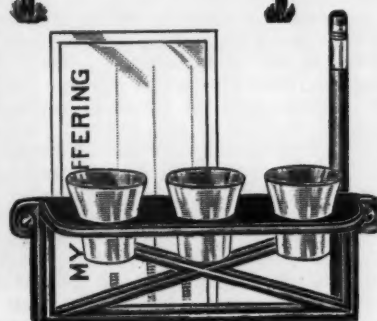
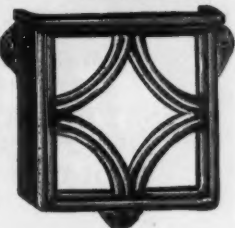
**For Dietz Bulletin Board**



**Envelope  
Holder**

No. 18. A neat  
design. Inside di-  
mensions, 5 1/2 in.  
wide by 2 1/4 in.  
deep. Oxidized  
Copper Finish.

Price per 100,  
\$12.00.



**No. 15. Cup and Envelope Holder**



**Dietz Hymn Tablets**

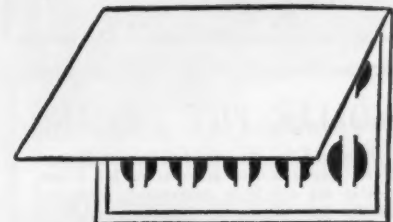
No. 10. Size 3 1/2 x 1 1/2

Price Only \$9.00

Oak Veneer, with solid  
oak frame; medium  
golden finish. With or  
without the cross de-  
sign. 6 sets of 4 inch  
numerals and 3 slides.  
Readable at great dis-  
tance.



**DIETZ  
TRAYS**  
"Noiseless  
Sanitary"



**Plain Inlay Dime Collectors**

No. 405. For 10 dimes, \$2.00 per 100  
No. 406. For 20 dimes, \$3.00 per 100



**Dietz Pulpit Lamps \$12.00**

**Our Easter Catalogue is ready for mailing. Ask for it**

**WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois**

**A Prayer**

*By Alice M. Howes*

Dear Lord,

Today I left Thee out of my life,  
I was sure I knew the way,  
But I lost my path,  
The hill was steep.  
And I had no guide nor stay.  
I wounded one of Thy little ones,  
I meant to be kind,—but was not,  
I tried to smile, but I frowned instead  
And hard has been my lot.

Dear Lord, forgive me, this I pray,  
Take Thou my hand, and when  
Tomorrow dawns  
Lead me out into a better day.

**The Perry Pictures**

Reproductions  
of the  
World's Great  
Paintings



Use them  
in  
Sunday  
School  
and Home

**TWO CENTS EACH** for 25 or more. Send  
50 cents for 25 on the Life of Christ, or  
25 Art Subjects, or 25 for Children.

**Large Pictures for Framing at  
\$1.25 each.**

Send 15 cents in coin or stamps for  
Catalogue of 1600 miniature illustrations.

**The Perry Pictures Company**  
Box 175 Malden, Mass.

## STILL IT GROWS! The Vacation Church School

in Presbyterian Churches  
numbered

1984 in 1927  
2229 in 1928

### How Many in 1929?

A complete series of graded Vacation School program books have been prepared by experienced leaders. The material has been tested by use in actual schools, and no effort has been spared to make these books the best in their field. A number of interdenominational schools have selected our books after a thorough examination of other programs.

Write for curriculum  
materials

### PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION

120 Witherspoon Building  
PHILADELPHIA, PA.

## MÖLLER PIPE ORGANS

Produced in the world's largest factory. Every organ a special creation for a particular use and fully guaranteed. Endorsed by the most eminent organists.

The Möller "Artiste" Reproducing Residence Organ has no equal in its particular field.

If interested in a pipe organ for any purpose, write us.

Booklets and specifications on request.

**M. P. MÖLLER**

HAGERSTOWN, MARYLAND

## A Hymnal for Joyous Youth

A New All-Purpose Hymnal for young people, suited to church, Bible school and all religious services

If you are interested in good, new music on vital subjects that voice the call of Christ to loyalty and heroism—songs that stir the heart and soul to action, get A HYMNAL FOR JOYOUS YOUTH.

Returnable copies mailed for examination

**FILLMORE MUSIC HOUSE**

528 Elm Street Cincinnati, Ohio

ADDRESSES, LECTURES, ORATIONS, ETC., prepared to order on given subjects. Outlines furnished. Translations made. Manuscripts revised, typed and sold on commission. Twenty-six years' experience. Miller Literary Agency, 211 Reisinger Ave., Dayton, Ohio.

## "By Their Letters Ye Shall Know Them"

John Barton Bailey, Ray, Arizona

I PURCHASED a new typewriter today. Zoole! There goes a hundred dollars. The little wife of the parsonage needs a new coat, and the baby needs a pair of shoes. The ham my grocerman gave me last week is just about gone. So that creates a problem for you. Can you understand how a poor preacher who is on a salary of fifteen hundred dollars per year can afford to invest so large a portion in a typewriter?

Disgust caused me to purchase this fine machine. Not very many days ago I addressed a letter to one of my ministerial friends requesting that he send me a certificate of membership for a lady who had recently moved into the bounds of my charge. He returned my letter. On the bottom of this letter I had addressed to him he wrote the requested certificate of membership. I understand that this ministerial friend of mine has been through one of the Church colleges, and that he has a B. A. degree. He has also done one year of work in the extension department of a state university. In other words, he has been exposed to an education in its raw form. I was able to decipher his illegible handwriting after rereading my communication to him. Had I not reserved a copy of my letter to him in a neat business file and had he not returned my letter, I would have gone to the Chinese laundryman in my city for his translation.

What kind of an impression would it make on you, if you should receive a letter from your banker, or some business man in your community, which you could not read because of its illegibility? No doubt you would immediately brand him as a poor business man. I appreciate the fact that you are not a business man. You are a preacher. You are supposed to have an education. But I am wondering just what kind of an impression you leave with the banker who is a business man, when he receives one of your letters? If he can read it, he will give it the respect and consideration it is due. When he finds that it will require twenty minutes of his highly valued time to decipher it, more

than likely it goes into the waste-paper basket, and you fail to get the reply you expected in the next mail.

I remember an embarrassing incident that happened to me while I was a freshman in Southwestern University, Georgetown, Texas. It was truly an embarrassment, and I have tried to live it down. I addressed a letter to one of my personal friends, a business man of the first rank in San Antonio, Texas. Without egotism I can truly say that the letter was well framed. I studied the style before I mailed it. In this letter I employed the knowledge I had received in the English class concerning the writing of letters. The letter was finished, and my name was signed to it by the use of the typewriter. Try to picture my embarrassment when I received his reply and he did not mention the subject matter, but explained to me the error I had made. He informed me for my own well being, before I had time to make the same error to a strange business man, that I had broken a rule of good form. Since that time I assure you that I have been very careful in my letter preparations.

Many letters are sent from my office each day. Every letter bears my signature in ink. I am as careful about my letters as I would be about my personal contacts. It has paid me well.

There are some preachers who use a rubber stamp for their signatures. They are the "rubber stamp men." My prayer is: may the day never come when I am so over burdened with my business that I cannot give my personal attention to my correspondence by signing my name with my own hand, and in a good grade of ink. A pencil is a breach not to be excused.

Time is an important factor in every man's life. However, no preacher becomes too busy to answer promptly his correspondence.

I am happy over the fact that typewriters do not cost two hundred dollars. If they did, my check would have been made out for two hundred dollars instead of for one hundred dollars.



### A. A. HONEYWELL

Church Architect

Indianapolis, Indiana

Specialists in Modern Church and Sunday School Buildings

LARGE BOOK OF PLANS \$1.00



### MITE BOXES

For missionary and special offerings. Catalogue free. Samples of various styles sent on receipt of 20 cents.

**Edwards Folding Box Co.**

Manufacturers of Folding Paper Boxes of All Kinds.

25 N. 6th St., Philadelphia



### PULPIT GOWNS and CHOIR

Draperies, Hangings, Bookmarks, Embroidery Work, etc. Fine materials and workmanship at surprisingly low prices. Tell us what is needed so we can send the right catalog and samples FREE.

**DeMoulin Bros. & Co.**  
1161 So. 4th St. Greenville, Illinois

### Right Prices on Church Furniture

Communion tables quartered and polished, \$30.00. Fonts with detachable vessels, \$35.00. Kindergarten chairs and tables at prices that save your church money. Before you buy let's get acquainted.

**REDINGTON'S** Scranton, Pa.



## Interpretative News Notes

### King Pius

The details of the settlement of the Roman question in Italy are hardly news at this late date, but a discussion of the reactions to the settlement surely is news. Almost every day there comes assurance from some Catholic source that America need have no fears regarding the Catholic policy. We are still assured that the church is not interested in a temporal sovereignty. But at the same time good Catholics in Catholic states are assured that the settlement means that Italy and Mussolini have recognized the temporal sovereignty and that the glory of the church has been defended.

A news release from the National Catholic Welfare Conference makes a point that the amount of land involved is so small that it doesn't mean much. It says that "Pius XI actually refused the offer of the Italian government that he take further territory, declining to take a small extension of his present gardens. . . . The new Vatican State, in area, will be only about one-quarter of a mile square, or something like 160 acres—actually less than one-fifth the size of Central Park in New York City, or about two and one-half times the size of the Capitol grounds of Washington."

Reduced to a few words the situation is probably this. The traditional and historical position of the Pope as the head of a temporal state has been re-established. The Holy See has always defended this position. As a temporal ruler of a state the nations will doubtless once again open diplomatic relations with the Vatican. This diplomatic relations will be based upon a recognition of the Pope as the head of a state and not as a church. The United States opened diplomatic relations with the Vatican in 1848, and its representatives were established there until 1867 when relations were terminated. No matter how small the territory may be Pope Pius has gained his point and has reestablished his civil government which all nations will recognize.

Just how American Catholics will react to this it is hard to say. But it puts a stop, for all time, to the arguments of the last election that the Catholic church is not interested in civil affairs. We were told then that it was purely a spiritual power. It is too bad this new settlement was not made before the election that the spokesman might clear the situation for us.

### Dr. T. R. Glover Accepts Chair in Yale Divinity School

Dr. T. Reaveley Glover, for several years professor of New Testament at Cambridge, and who is now visiting professor of New Testament in Yale divinity school, has been induced to accept the chair of New Testament at Yale, succeeding Prof. Benjamin W. Bacon, who retired last year. Dr. Glover is best known in this country as the author of "The Jesus of History," "Paul of Tarsus" and other books on religion.

## STILL PROJECTION HAS ITS ADVANTAGES

**T**HE instructor, for example, may proceed at a speed which best suits the subject which he is discussing. He may dwell on any particular illustration as long as he sees fit.

And subject material is easy to obtain for the Bausch & Lomb LRM Combined Balopticon. Slides may be obtained at a small cost, photographs, pages of a book, postcards or the specimen itself will do.

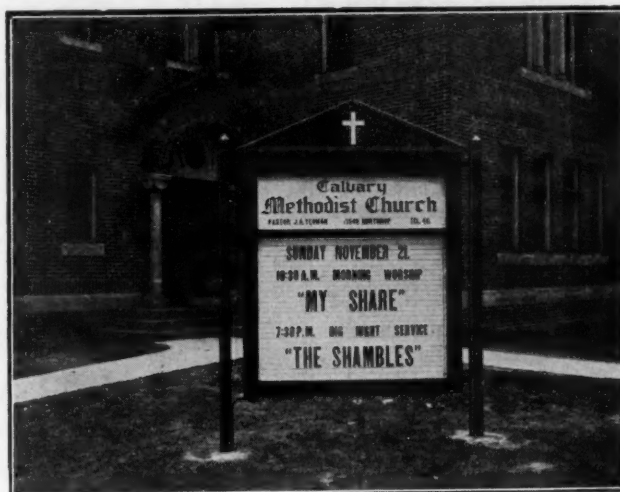
If a film attachment is used, even film, which is available on many subjects, can be used.

SEND FOR OUR BALOPTICON BOOKLET

# BAUSCH & LOMB OPTICAL COMPANY

689 ST. PAUL ST.

ROCHESTER, N. Y.



## Summer's Competition

Summer with its sunshine, flowers, song, birds and outdoor natural beauty is a strong magnet, drawing us afield.

It is important to create more interest in the work of your church.

An attractive Ashtabula Bulletin will help you. It is continually at work,

inviting the public to attend your services—interesting them in the subject and reminding them of the time.

These Bulletins—made from the best materials—are easily read day and night. Send for our catalog—a post card will do.

## THE ASHTABULA SIGN COMPANY

"The Home of Good Bulletins"

451 KINGSVILLE AVENUE :: ASHTABULA, OHIO

## The Use of Cuts In Church Advertising

By W. H. Skeels

WE have just finished our second "Come To Church Campaign." The Campaign last year was fully reported in these columns and the effort this year was carried on along very much the same lines, with a few exceptions. These exceptions were chiefly in regard to advertising methods. Last year we used a few cuts in our newspaper display announcements. This year we used cuts extensively and found that the results more than justified the expense. The campaign was carried on over a period of thirteen weeks, from October 1st to December 31st, and each Saturday evening a display "ad" appeared in the local daily emphasizing the "Come To Church" idea. It has been interesting to note the comments that have been made concerning these cuts and their appropriateness for church advertising. One business man was particularly impressed with the Armistice Day announcement and stated that he had seldom seen a cut that brought out the thought behind an advertisement so forcefully as did this. A mother was strongly impressed with the little cut under which appeared the statement "You Owe It To Your Boy", while the invitation to the "Open Door" drew many transients.

A little study will enable anyone to frame the wording of display "ads" to fit the cuts so it will appear that the cut was made to accompany the thought, and so thoroughly convinced are we that the cut is the life of the advertisement that we shall make an increasingly large use of them in all subsequent campaigns.

Space will not permit us to reproduce here all of the cuts used, but a few will illustrate the use made of them, and the fact that in these two short campaigns we have increased the average weekly attendance of our church by over 100% speaks for itself.

We have not made use of the "Comic" cut, although this may have its place in church announcements. We have felt that the more dignified appeal was better suited to the subject presented and have, therefore, utilized only the cuts with a positive message behind them. The cuts used in this campaign as well as in that of last year were all obtained from the Church World Press, publishers of this magazine.

Austria and the United States have agreed upon a plan for the funding of the loans made to Austria by the United States during the reconstruction period following the World War. The amount of the debt, \$34,630,968, will be paid in twenty-five equal annuities beginning in 1943 or, at the option of Austria, in forty annual payments of varying sizes beginning in 1929. The settlement terms also authorize the Secretary of the Treasurer to co-operate with other creditor governments to enable Austria to float a loan of not less than 725,000 Austrian schillings for a program of rehabilitation.



# WHY NOT BRING A FRIEND TO CHURCH



## Armistice Day?

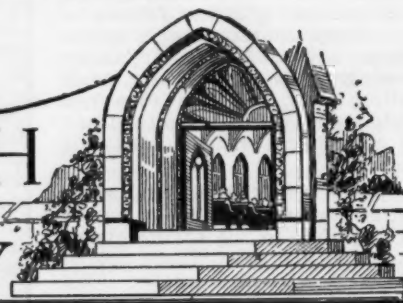
### First Universalist

Service 10:45 A. M.

Sermon: "Neighbors All."

Anthem: "The Earth Is the Lord's"

# Come to OUR CHURCH NEXT SUNDAY



AND YOU WILL FIND AN OPEN  
DOOR AND A HEARTY  
WELCOME

## First Universalist

Service 10:45 A. M.

"The Happy Church With a Happy Message"

(Continued on page 542)



### Methodists and Presbyterians

The newspapers of the country have had the Methodist Episcopal and Presbyterian Churches nearly united in the past few weeks. But those who are familiar with the friendly approaches between these denominations know that organic union is still a long ways off. It is so far off that it apparently had no place in the agenda of the Pittsburgh conference of representatives of the two bodies. Organic unity was discussed in a general way. But all that was done in a positive way was the appointment of two joint committees—one to study the policies relating to doctrine and polity and one to study the problems in relation to administration and trust. That both of these committees are looking ahead to eventual organic union is probable. And it is doubtless also true that they are taking the wise course of making a good basic study before attempting the most difficult part of the task. As long as each step taken is an advance leading toward the desired end the committees will receive the support of the thinking people in both communions.

### W. R. Moody Resigns

All of the friends of the Northfield Schools will feel a distinct shock in the resignation of Mr. W. R. Moody as Chairman of the Board of Trustees. Even those who feel that Mr. Moody has stood in the way of progress cannot help but feel a depression at the critical period in the life of Northfield. In 1926 Mr. Moody resigned as president of the schools, but retained the chairmanship of the board. Mr. Elliot Speer, a son of Robert E. Speer, was selected as the new president. From that time there have been reports of disharmony. Personally the writer does not agree with those who sense an intellectual conflict. Will Moody is personally a liberal as is Mr. Speer. The conflict is internal. It is brought about by a conflict between autocracy and organization, Mr. Speer representing the latter ideal. It would be a splendid thing if the institutions founded by the spirit of Dwight L. Moody could be free from the controversies which have followed them, but experience has indicated otherwise.

### Four Thousand Dollars in Prizes For Two Books

Under the conditions of the *John C. Green Income Fund* the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. The subjects and conditions as set forth in their announcements are suggestive; and the generous prize offer for each successful manuscript should prove an inducement to writers. This announcement will be sent to anyone on request.

They offer a prize of \$2,000 for a manuscript on "Religion in Education," and another prize of \$2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, lawmakers, parents and teachers."

(Continued on page 543)

## SKINNER ORGAN COMPANY

### Organ Architects & Builders

Church Residence Auditorium University

Studio:  
677 Fifth Avenue  
New York, N. Y.

Factory:  
Boston, Massachusetts

## GOWNS FOR PULPIT AND CHOIR

For more than half a century the name Cox Sons and Vining has represented the finest in quality, material and workmanship in church vestments and embroideries.

### Our New Junior Choir Vestment

Has been adopted by leading churches of all denominations. Inexpensive—nicely tailored—adaptable for boys and girls of all ages.

Write for special booklet.

COX SONS and VINING, Inc.  
133 East 23d St., New York

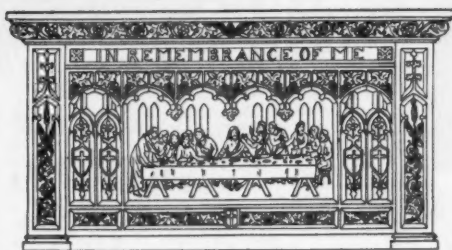
## M&M PORTABLE CHAPEL

Write today for catalog and full particulars.



Twenty-five years of experience in the construction of portable chapels have enabled us to produce this chapel as our achievement. Ready built in sections, with windows and doors complete in the sections. When the last section is in place the chapel is ready for occupancy. It can be erected in a very short time by unskilled labor.

MERSON & MORLEY CO.  
29 Main Street, Saginaw, Mich.



"Our Church Furniture is designed not only for service, but to convey symbolic meaning and churchly dignity."

## SVOBODA CHURCH FURNITURE CO.

DESIGNERS & BUILDERS  
OF ARTISTIC CHURCH FURNITURE

Pews, Altars, Chancel Furniture, Pulpits, Lecterns, Reredoses, etc., in fact anything in the line of Church Furniture made of wood.

We furnish designs or quote on furniture designed by architects.

KEWAUNEE, WISCONSIN



## INSPIRATION!

**F**ROM cover to cover each volume in the complete set of **BEST SERMONS** offers real inspiration to the preacher and layman. Dr. Newton's annual choice of the most vital sermons of the year presents an illuminating survey of the religious field. Widely different creeds are represented. The variety of subjects cover big issues in the religious life of our age. Here is real, first-hand dealing with basic realities.

### Prices Greatly Reduced

Formerly \$2.50 each or \$10.00 a set. The Pilgrim Press now sends you the complete set of four **BEST SERMONS** for \$4.50. Single volumes—\$1.25. The postage is prepaid.

Take advantage of this remarkable opportunity to effect a substantial saving on these vitally interesting volumes.

## THE PILGRIM PRESS

418 South  
Market Street  
CHICAGO



14 Beacon  
Street  
BOSTON

## Use of Cuts in Church Advertising

(Continued from page 540)



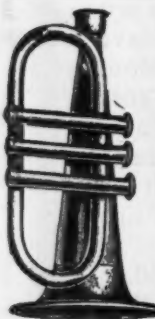
## You Owe It To Your Boy

Start Him In When He Is Young

## Come to Church

First Universalist

— Service 10:45 A. M. —



## Mr. Pastor or Church Leader

If you are looking for a practical way to hold your young people, why not try a musical organization or a band club? Not difficult or expensive, and musical lessons not necessary. Twenty instruments to equip your young people and adults too.

Musical organizations are always popular in the church and Sunday school. Write us your plans. We will gladly cooperate.

### THE SONOPHONE CO.

548 Wythe Ave. Dept. M Brooklyn, N. Y.

## "Fifty Years of Church Building"

by Charles W. Bolton Architect

A study toward better Ecclesiastical Architecture, helpful in solving various Church problems. Illustrated.

Distributed by The Presbyterian Magazine  
1508 Race Street Philadelphia Pa.  
Price 50 Cents

## Order Early Your Easter COMMUNION CUPS

Glasses \$1.00  
Dozen. Tray and 36  
glasses \$6.50 up. Best  
quality Collection and Bread  
Plates at low prices. Send for  
TRIAL OUTFIT. Write for free Catalog.  
THOMAS COMMUNION CO., Box 540, Lima, Ohio



## The First Universalist Church

PARK AVE.

Morning Worship  
10:45 A. M.

"The Happy Church With a Happy Message"

SUNDAY, NOVEMBER 18

Sermon Topic: "The Test of Deeds."  
Anthem: "Fear Not Ye O Israel."

"Come to Church"



## News

(Continued from page 541)

The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form of this manuscript may be what the author chooses.

The contests close March 1, 1930. The Editorial Department, American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

—0—

### Dry Agencies Felicitate President Hoover

Thirty-one organizations which represent millions of members have recently extended their greetings to President Hoover. The volume was bound in leather and contained greetings were prefaced by the following:

We felicitate you upon your election to the Presidency of the United States. We congratulate the American people.

We pledge to you our co-operation and support in the discharge of the obligations of your high office.

The unity of the temperance forces in the campaign for your election was without precedent in reform history. To achieve prohibition, those we represent have lived and wrought. To the complete accomplishment of the great objective represented in the Eighteenth Amendment, we stand pledged.

We believe that the great majority of the American people agree with you that prohibition is an "an experiment, noble in purpose," and that it was "enacted for the protection of the American home." We believe that they, with you, wish prohibition "to succeed." In their name and on behalf of our whole constituency we bear this greeting and present this expression of confidence and esteem.

#### The Executive Committee

Dr. Daniel Poling, Chairman,  
New York City

Edwin C. Dinwiddie, Executive  
Secretary, Washington

Ernest H. Cherrington, Recording  
Secretary, Westerville, Ohio

Mrs. L. L. Yost, Treasurer, Wash-  
ington

Carlton M. Sherwood, Finance  
Chairman, New York

Dr. Arthur J. Barton, Atlanta, Ga.

Mrs. Ella A. Boole, Brooklyn

Bishop James Cannon, Jr., Rich-  
mond, Va.

Clinton N. Howard, Rochester,  
N. Y.

F. Scott McBride, Washington

Mrs. Henry W. Peabody, Beverley,  
Mass.

Col. Raymond Robins, Chicago

Fred B. Smith, New York City

Oliver W. Stewart, Indianapolis,  
Ind.

Clarence True Wilson, Washington

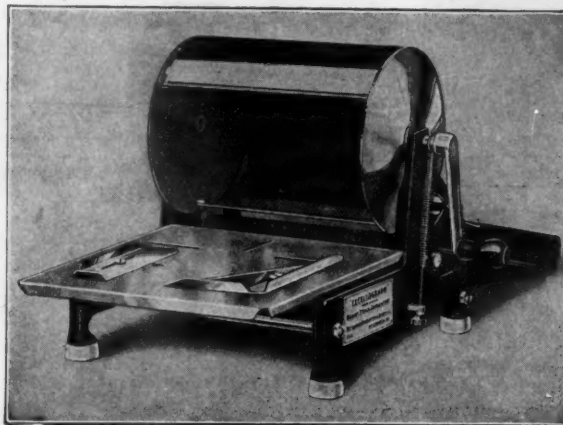
## ART and UTILITY BULLETIN BOOK

— Now Ready —

After a year's work, research and an enormous outlay of cash, we have compiled and completed our Wonder Art and Utility Loose Leaf Ring Binder Book of Religious Pictures, Fancy Borders, Cartoons, Alphabets, Pithy Sayings, Bulletin Wisdom, etc. The pictures, etc., can be traced on stencil for your bulletin. Something for all occasions. Most wonderful book of its kind ever attempted. First issue of 500 only, 100 sold before it was half completed.

Price will be \$7.50. But compiler, Mr. Durkin, requests a limited number to be offered at \$5.00. First come—

Each week hundreds of progressive ministers print their Bulletins, Announcements and Pastoral Letters on the now Nationally Advertised



### "EXCELLOGRAPH" ROTARY STENCIL DUPLICATOR

It is to duplicating machines what the New Ford is to automobiles and factory output is being sold.

Like the Ford, quantity production holds the price down to \$39.00, making it the lowest priced Rotary on the market inked from inside. Terms arranged. Illustrated folder of suggestions, ideas, free.

We also offer trade in, and used, but overhauled Mimeographs, Neostyles, and Rotospeeds. Completely equipped. Dry (Non Wax) Stencils, Inks, etc., 14 inch wide carriage Typewriters to put stencils in sideways. All the New Portable Typewriters, etc.

Your name on our mailing list will save you 10% on supplies.

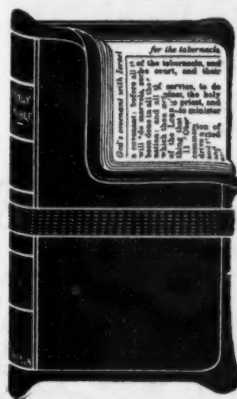
You are invited to write us

### PITTSBURGH TYPEWRITER & SUPPLY CO.

Church Dept. 1020

339 Fifth Ave.

Pittsburgh, Pa.



## EVIL COMMUNICATIONS OR COMPANIONSHIPS?

How true it is that the value of an important and oft-quoted text lies in the accuracy of its translation and on its finer shades of meaning! Thus it is that, according to the American Standard Bible, First Corinthians, 15:33, "evil companionships" rather than "evil communications," corrupt good morals—not good manners. So it is throughout this marvelously accurate version—the

## Nelson American Bible

(Edited by American Revision Committee)

### NELSON BIBLES

In all sizes, types and styles of binding are obtainable wherever Bibles are sold.

### NELSON SCRIPTURE TEXT CARDS

(American Standard Version)

Now available — beautifully engrossed wall cards, 9"x12 1/2" inches, with the Great Love Chapter (1 Corinthians XIII), The Shepherd Psalm (Psalm XXIII) and The Beatitudes (Matthew V. 1-13). The text used is the matchless American Standard Version with its supremely accurate translations. The price of these wall cards is 25c each, but to you who send in the attached coupon your favorite passage from the 3 here listed will be sent for only 10c or all 3 for 25c.

the one supremely accurate version of the Scriptures and you will study it—understand it as never before.

The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International graded or other Bible lessons.

Nelson Guaranteed Binding. Remember that a Nelson Guaranteed Binding will be replaced if it does not bear up under the strain of use.

THOMAS NELSON & SONS, 381-383D Fourth Ave., New York City

Authorized publishers for the American Revision Committee

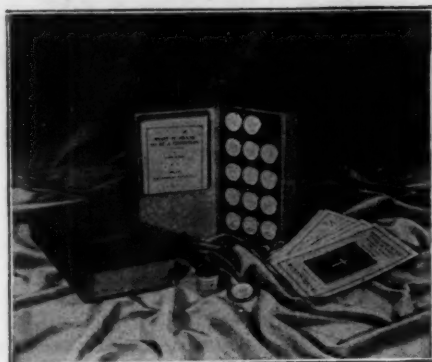
Dear Sirs: Please send me FREE copy of your book entitled, "The Wonderful Story." You may include — wall text cards for which I enclose — (state which, if only one).

NAME .....

STREET NO. ....

CITY..... STATE.....

## For You— Christianity In A New Light



12 Rolls in an attractive book style Art Leather case suitable for your library shelf.

*Still Films that make vivid and life-like the application of Christianity to daily experiences*

Now comes a religious teaching revelation . . . a plan whereby Christianity has finally been made attractive and understandable for Junior and Intermediate young people as well as Bible classes. A new light has been thrown on this formerly abstract and theoretically presented subject that makes its teaching a delight . . . its reception a certainty.

In 12 hand-colored still films produced under the name "What It Means To Be A Christian" have been brought together and pictured the entire span of Christian Bible truths stripped of all that is prosaic and ordinary in presentation. Here Christianity has at last been treated in its practical and most interesting light . . . as applied to common and daily Christian experiences. Each lesson comprising a short film of 25 illustrations each, mere Bible incidents give way to a logical portrayal of religion's practical association with life. Non-sectarian, fascinating, vivid and simple, you need this set of Films in your church work. A 12 Manual teaching syllabus together with an introduction to the course of study accompanies each set. The coupon brings detailed facts. Send it now!

Reasonably priced—12 Rolls, Art Leather case and 12 Manuals \$45.00.

**Society for Visual Education, Inc.**  
*Manufacturers, Producers and Distributors  
of Visual Aids*

Dept. A, 327 S. LaSalle St., Chicago

SOCIETY FOR VISUAL EDUCATION, INC.  
Dept. A, 327 S. LaSalle St.,  
Chicago.

Your set of films "What It Means To Be A Christian" interests me. Send me free of all cost additional information.

- ☐ We are now using a film stereopticon.  
☐ We have no stereopticon.

Name \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

## Church Activity Cuts

Suitable for Illustrating the Activities  
of Your Church

Special Price—50 Cents Each

(Order by Letter)



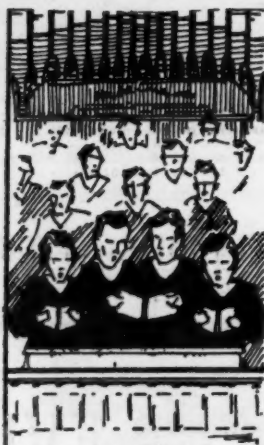
"IN HIS NAME"

A—50c



"That ye might  
have life"

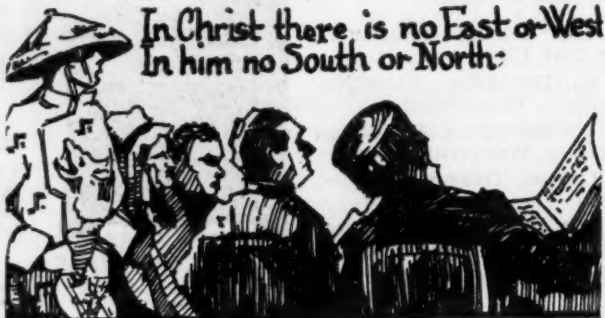
B—50c



C—50c



D—50c



E—50c

Address — Enclosing Remittance

**CHURCH WORLD PRESS, INC.**

626 Huron Road

Cleveland, Ohio



## Adult Education Used by Christ to Spread Facts of Christianity

Despite popular belief that adult education is a "new fangled" idea, whose popularity has been stimulated by "high-brows of the intelligensia," professional educators and a group of industrial leaders, it is, as a matter of fact, as old as civilization itself, the National Home Study Council, Washington, D. C., declares, adding that "Christ Himself, used the medium of adult education in founding Christianity and planning for its continuous growth."

In fact, the great teachers, whose fame lives through the ages, confined themselves almost exclusively to the teaching of adults, the council explains, amplifying its views as follows:

"Jesus did not summon eager-eyed youths to receive the ethics and discipline of His religion, but, instead He chose bearded men, many of them heads of households and some, who were nearing the end of the span of life.

"So, it was with Socrates whose disciples were, as a rule, men well advanced into middle age. However, no matter how young or old his followers were, Socrates taught only those of mature mind. Moreover, the throngs that flocked to hear the teachings of the great Stoic masters, in the age of the Antonines, were mature men and women, and the same was true of the tremendous following of Abelard. In fact, until comparatively recent times, as the milestones of history are considered, education was conceded to be the almost exclusive right of adults, while children and adolescents were left to pick what morsels of knowledge they could glean from the second hand sources offered by gentle, leann-ribbed, lantern-jawed pedagogues.

"Hence, the old theory of intellectual life was that the adult mind, experienced in realities, could accept the truth undiluted. The conventional, modern theory is that the truth is most easily planted in the receptive minds of inexperienced youth. Furthermore, it is piously hoped that once planted it will survive without effort and bear its fruits in later life.

"Usually, it takes more than one theory to consolidate the entire structure of wisdom. Civilization does well to urge the education of youth. But, in so doing it should not permit the education of adults to languish, or great teachers may find arid soil awaiting them, when they may have great, constructive projects to offer for the advancement of civilization itself.

"Therefore, it is refreshing and encouraging to note that one of our most important universities recently announced 'a completely organized program of cultural studies for mature adults, intended to place at their disposal the cultural information, which the formal college restrictions have previously denied them.'

"This announcement endorses the acknowledged conception of modern educational objectives, which urge us to go adventuring for new ideas, fitted by the proper mental exercise to keep our minds free and receptive.

"Fortunately, ambitious adults, who must work daily for a living, have convenient ways and means available for educational progress, namely public night schools, extension universities and certified schools which offer meritorious home study courses in academic and vocational subjects."

**Helps on the pages where needed**

# THE SCOFIELD REFERENCE BIBLE

**"A MARVELOUS BOOK"**

"I have studied the Bible all my life since childhood, but never could fully understand the meaning of what I read without the help so abundantly found in *The Scofield Reference Bible*." Part of a letter from one of the 500,000 readers of this wonderful Bible. There is real joy in Bible study when you use this edition. Give copies to those to whom you would be of real service.


**HANDY EDITION**—Cloth, No. 40, \$1.95; Leather, No. 53, \$5.50; Oxford India paper, leather, No. 53x, \$7.00.

**LARGE TYPE EDITION**—Cloth, No. 90, \$2.75; Leather, No. 73, \$6.50; Oxford India paper, leather, No. 73x, \$9.00.

*At all booksellers or from the publishers.  
Send for circular showing 44 other styles.*

**OXFORD UNIVERSITY PRESS, Dept. 51, 114 Fifth Ave., New York**


## Discriminating Organists—



compliment us upon the faithfulness with which we have interpreted their increasing present day demands. This policy shall continue. Developments of proven merit will always be embodied in the *Schuelke Custom Built Organ*, but at no time will the high quality standard upon which the *Schuelke* reputation rests be sacrificed for passing fads or innovations of a day.

**Wm. Schuelke Organ Co.**  
Milwaukee, Wisconsin.

**25,000 CHURCHES USE**



**OSTERMOOR CUSHIONS**

Illustrated Booklet and Samples Free  
Old Cushions Renovated and Repaired equal to new  
**Ostermoor & Co., Dept. G, 114 Elizabeth St., N.Y.**



**VESTMENTS**  
For the Clergy and Choir.  
Ecclesiastical Embroideries.  
Communion Linens.  
**J. M. HALL, Inc.**  
174 Madison Avenue  
(Bet. 33d & 34th Sts.)  
NEW YORK

**MOTION PICTURES FOR CHURCH USE**  
**FILM LIBRARY ASSOCIATED CHURCHES, Inc.**  
804 SO. WABASH AVE. CHICAGO, ILL.

**COMMUNION WARE OF QUALITY**  
In Aluminum or Silver Plate  
BEST MATERIALS—LOWEST PRICES  
FINEST WORKMANSHIP  
Send for Illustrated Catalog



**INDIVIDUAL COMMUNION SERVICE CO.**  
ROOM 362 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

## MOTION PICTURES

**DO** you know the many advantages of Visual Education? Write for *free* information telling how motion pictures can help you in your work. Complete data concerning cost, operation, films, etc. Also contains description of *Acme Projector*—the ideal machine for church use. Fill in the coupon today.

**Acme Division**  
**INTERNATIONAL PROJECTOR CORPORATION**  
90 Gold St., New York City

**F4**  
Check booklet you want.

- ☐ for educators.  
☐ for boys and girls.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_





the just and peaceful settlement of all controversies, Judicial Settlement, Arbitration, Conciliation, and Conference.

2. Support of our Government in promoting the progressive codification and ratification of a system of international law based on the illegality of War.
3. Advocacy of membership by the United States in the Permanent Court of International Justice, and acceptance, with the other principal nations, of the optional clause for obligatory jurisdiction.
4. Advocacy of membership by the United States in the League of Nations, with such reservations, if deemed necessary, as may be acceptable to the United States and to the members of the League.
5. General and drastic reduction of armaments.
6. Advocacy of the abandonment of the policy of armed intervention by one power on its own authority for the protection of the "lives, property, and interests" of its citizens in foreign lands, and the substitution of non-violent measures collectively administered.

Believing that the achievement of peace depends, in a large measure, upon educational processes, the Conference considered the possibilities of introducing peace education materials into the teaching programs of the churches. An educational policy for children, young people, and adults, calculated to foster international concord, was given tentative outline at Columbus. This suggested program of peace education will be passed over to the educational leaders of the participating communions.

It was voted to convene a Third National Study Conference on the Churches and World Peace in 1930.

\*Assuming its ratification by the fifteen signatory powers.

### SUCCESS

He wanted a job and like every one else  
He wanted a good one you know,  
Where his clothes wouldn't soil and his  
hand would clean,  
And the salary mustn't be low.  
He called for a pen but they gave him a  
spade,  
He turned half away with a shrug.  
Then he altered his mind and seizing  
the spade,  
He dug.

He worked with a will that is bound to  
succeed,  
As the months and the years went along,  
Tho the work was hard and the hours  
were long,  
His heart he kept filled with a song.  
Some jeered him and sneered at his task  
But he plugged, just as hard  
As he ever could plug.  
It never seemed to disturb him a bit,  
As he dug.

The day came at last when they called  
for his pen  
And they gave him a pen in its place.  
The joy of achievement was sweet to his  
taste  
And victory shone in his face.  
You can't always get what you look for  
at first.  
Success cuts many queer jigs.  
But one thing is sure, a man will succeed  
If he digs.

## CHURCH FURNITURE

Pews • Pulpits • Chancel Furniture  
Sunday School Seating

### American Seating Company

1039 Lytton Building, Chicago



### Now— HAT HOLDER **FREE** For Your Church

Denning's Memorial Holders like the one pictured here are being presented to churches by progressive business men who welcome the opportunity to increase their prestige in the community.

#### IN REMEMBRANCE

Presented by individuals or by a church society. In remembrance of Jubilee, etc.

A permanent fixture that will be used by every member of the congregation. Finished in rich statuary bronze, nickel, or to match your pews. Cannot be broken.

Send us the addresses of your Undertaker, Banker or Merchant and we will send descriptive matter.

**Denning Manufacturing Co.**  
1775 East 87th Street Cleveland, Ohio



### Church Furniture

• Pews •  
Pulpits • Altars  
Chancel Furniture  
• Lecturns •  
Hymn Boards  
Baptismal Fonts

### Manitowoc Church Furniture Company

Waukesha - Wisconsin



### BLMYER CHURCH BELLS

"Bring People  
to Church"

Write today for catalog and special proposition—new low prices and liberal terms.  
**THE JOHN S. MORRIS FOUNDRY CO.,**  
Proprietors The Cincinnati Bell Foundry  
Established 1832  
Cincinnati, Ohio  
Dept. 52

### Stained Glass Windows

We have furnished the windows for many of the leading churches located in different points of the United States.

Write for designs and prices.

**CLINTON GLASS CO.,**  
2100 S. Union Ave. Chicago, Illinois.

**HAMMERMILL 20 Lb. BOND LETTERHEADS AND ENVELOPES**  
**Printed to Order and Postpaid**

Price per	100	250	500	1M
Hammermill Bond Letterheads, White or Colors	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match	1.00	1.75	2.50	4.00
Letterhead and Envelopes	1.50	2.50	4.00	7.00
Ripple or Linen Finish Letterheads	1.25	2.25	3.00	5.00
Envelopes to match	1.25	2.00	3.00	5.00
Letterheads and Envelopes	2.25	3.00	5.00	9.00

100 each: Letterheads, Envelopes and Calling Cards, \$2.00  
 All Stationery Neatly Boxed :: Satisfaction Guaranteed :: Send for Samples  
**THE J. R. S. CO., Dept. M. - 417 Reinhard Avenue, COLUMBUS, OHIO**

**MORRISON H. VAIL**  
**ARCHITECT**  
 750 CHURCHES, SCHOOLS, CLUBS  
 HOTELS, HOSPITALS  
 1395 CADILLAC BLVD.  
 DETROIT MICHIGAN

**PULPIT - CHOIR**  
**Gowns and Surplices**  
**E. R. MOORE COMPANY**  
 932-938 Dakin St. Chicago, Ill.

**WHEN YOU WANT THE BEST IN**  
**SONG BOOKS**  
 Write  
**HOPE PUBLISHING CO.**  
 5709 W. Lake St. Chicago, Ill.

**VICTOR Portable**  
**STEREOPTICON**  
 Has established the  
 world wide standard of  
 Projection Excellence.  
**HUNDREDS OF ILLUSTRATED**  
**LECTURES FOR RENTAL**  
**Victor Animatograph Co.**  
 217 Victor Bldg.,  
 Des Moines, Iowa.  
 WRITE FOR  
**SPECIAL EASY TERMS**

**SHIELDS PRODUCTIONS**  
 Motion Pictures for Church Use  
 "THE TRANSGRESSOR" Law Enforcement 5 Reels  
 "WAR AND THE WAY OUT" Peace 5 Reels  
 "THE STREAM OF LIFE" Religious 6 Reels  
 "A MAKER OF MEN" Religious 6 Reels  
 "LEST WE FORGET" Temperance 5 Reels  
 "THE GREAT REFERENDUM" Drama of Nov. 6, 1928 1 Reel  
**PLYMOUTH FILM CORPORATION**  
 156 Fifth Ave. New York City

**PIPE ORGANS**  
 Highest quality. Superb tone.  
 Modern accessories. Durable  
 construction. All sizes.  
 Write for catalog of Pipe  
 Organs, Reed Organs, or Elec-  
 tric Blowing Outfits.  
**HINNERS ORGAN CO.**  
 PEKIN, ILLINOIS

## The United Church In America

A PRACTICAL step in WORLD CHURCH UNITY has been revealed in the announcement of the plan of union whereby the Reformed Church in the U. S. A., the United Brethren in Christ, and the Evangelical Synod of North America will form "The United Church in America."

The plan has been unanimously approved by the commissioners of the three denominations and is today released to the million members of the three communions for their approval or rejection.

The possibilities of the plan allow for all protestant denominations to join and the way is left open for all to come in on an equal basis without endangering their property interests. It is believed that economic pressure and good business sense will impel the union of all denominations in the not far distant future and this may become the beginning of a "World League of Churches," or world-wide union of denominations.

It is evident that the Christian churches throughout the world are disposed to enter into closer fellowship and cooperation with one another. If the 17th and 18th centuries were the period of denominational rivalry and competition, the 19th and 20th centuries are the

time of affiliation and cooperation among the churches.

The introductory paragraph to the plan of union states that the denominational life is not the first consideration in the new union, but "Believing that each denomination exists not for itself but as an agency for the advancement of the Kingdom of God, which is greater than any single Church or than all the Churches taken together, and for which each denomination is to live and labor, and if need be, to die."

The laymen will be given a larger sphere of activity and control in this proposed "United Church in America," than they now enjoy in their respective communions and for the first time in the history of the three denominations the laymen will be "given" a voice and vote in "the stationing of the preachers," by being given membership on "The Stationing Committee."

The first denomination to vote on the proposed plan will be the United Brethren in Christ, which will meet in General Conference session in Lancaster, Pa., May 14 to 25th, 1929, in its thirtieth quadrennial session. The next to consider the union will be the Reformed Church in their General Synod session to be held a week later in Indianapolis,

Ind. The Evangelical Synod of North America will vote on the proposed union at their General Conference in October 1929. The place is to be announced.

If all three general bodies, or if only two of them vote their approval, each denomination approving will submit the proposal to their classes, local congregations and district conferences, for affirmation according to the laws and canons of the respective denominations and if a favorable vote results, then it will be possible for the union to become effective within two years.

More than one million members and 9,000 congregations will be brought together in this union. This will enable a considerable saving in overhead to be effected. It is expected to make for greater efficiency and production not only in the combination of the three denominations but also of each local church.

The plan provides for one "General Council" instead of the three general bodies—"The General Synod" of the Reformed Church, "The General Conference" of the United Brethren Church, and "The General Conference" of the Evangelical Synod of North America. The General Council will be composed of an equal number of ordained ministers and lay members, one each for every 5,000, or major fraction thereof, of communicant members.

This General Council will select General Superintendents who shall preside in turn over the sessions.

The General Council will be the supreme governing body and will seek to combine each phase of the work now done by the different denominations. The General Council will have charge of Home and Foreign Missions, Education, Publications, ministerial pensions and relief, and benevolent activities.

The hope is that while the property rights of each are guarded, certain interests will be united, such as: the theological schools, printing establishments and overlapping classes and conferences. The union of each phase of activity must have the approval of all parties thereto before any department may be united.

The doctrinal standards of each of the three churches are accepted as in substantial agreement, and as in harmony with the statement of faith which is composed of seven articles in the proposed plan.

The freedom enjoyed by the three churches as far as the method of worship is concerned is also guaranteed by the plan of "The United Church in America," and the names of the local congregations will not be interfered with, but each is expected to announce its affiliation with "The United Church in America."

Membership in the "United Church in America" shall be by baptism and profession of faith in accord with the prior usage and custom of each denomination.

The Classes, Annual Conferences, and the District Conferences will continue to license their ministers as at present, but they shall be enrolled as ministers of "The United Church in America."

The commissioners who drew up the "Plan" and who unanimously approved the same are: For the Reformed Church, Dr. George W. Richards of Lancaster, Pa.; Dr. Charles E. Miller of Tiffin, O.; Dr. A. E. Dahlman of Springville, N. Y.; Dr. J. C. Leonard of Lexington, N. Y.; Dr. A. R. Bartholomew of Philadelphia, Pa.; Hon. Emory L. Coblentz of Middle-



town, Md.; Judge D. J. Snyder of Greensburg, Pa.; The Hon. Reuben J. Butz of Allentown, Pa.; and Elder Ed. H. Marcus of Louisville, Ky.

For the Church of the United Brethren in Christ: Bishop W. M. Bell of Harrisburg, Pa.; Bishop H. H. Fout of Indianapolis, Ind.; Bishop A. R. Clippinger of Dayton, O.; Bishop A. B. Statton of Kansas City, Mo.; Dr. W. R. Funk of Dayton, O.; Dr. G. E. McDonald of Seattle, Wash.; Dr. J. H. Harris of Westerville, O.; Dr. J. E. Shannon, Marion, Ind.; and Hon. J. R. Engle, Palmyra, Pa.

For The Evangelical Synod of North America: Prof. H. Richard Niebuhr of Webster Groves, Mo.; Dr. John Baltzer of St. Louis, Mo.; Dr. Fred Frankenfeld of Rochester, N. Y.; Dr. Louis W. Goebel of Chicago, Ill.; Dr. J. H. Horstmann of St. Louis, Mo.; Mr. J. C. Fischer of Evansville, Ind.; Mr. W. C. Hazelbeck of Portsmouth, O.; and Mr. John W. Mueller of St. Louis, Mo.

### IF EASTER BE NOT TRUE

*"If Christ hath not been raised your faith is vain."*—Paul.

If Easter be not true,  
Then all the lilies low must lie;  
The Flanders poppies fade and die;  
The spring must lose her fairest bloom  
For Christ were still within the tomb—  
If Easter be not true.

If Easter be not true,  
Then faith must mount on broken wing;  
Then hope no more immortal spring;  
Then hope must lose her mighty urge;  
Life prove a phantom, death a dirge—  
If Easter be not true.

If Easter be not true,  
'Twere foolishness the cross to bear;  
He died in vain who suffered there;  
What matter though we laugh or cry,  
Be good or evil, live or die,  
If Easter be not true?

If Easter be not true—  
But it is true, and Christ is risen!  
And mortal spirit from its prison  
Of sin and death with him may rise!  
Worthwhile the struggle, sure the prize,  
Since Easter, aye, is true!

—Henry H. Barstow, D. D.

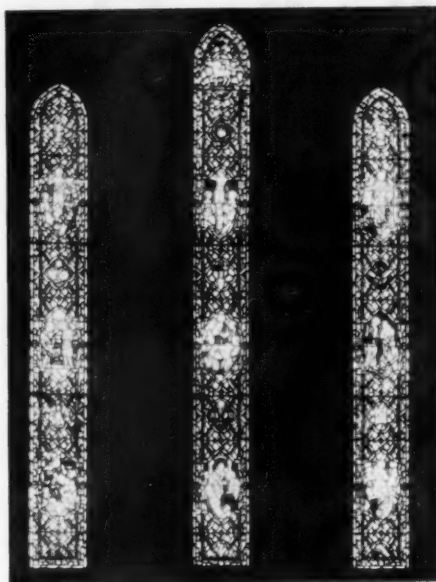
### THE CROSSROADS OF LIFE

He came to the crossroads all alone,  
With the sunrise on his feet;  
He had no fear for the path unknown,  
No dread for the perilous race.  
The road stretched east and the road  
stretched west,  
And no one showed him which way  
was the best.

So the boy turned wrong and went on  
down,  
And lost the race and the victor's crown,  
And fell at last into the deadly snare  
Because no one stood at the crossroads  
there.

Another boy on another day  
At the selfsame crossroads stood;  
He paused a moment to choose the way  
That would lead to the highest good.  
The road stretched east and the road  
stretched west,  
Someone stood to show him which way  
was the best.

And the boy turned right and went  
straightly on,  
And won the race and the victor's crown;  
He came at last to the mansions fair  
Because someone stood at the crossroads  
there.  
—Author Unknown.



## Stained Glass . .

— by —

### The George Hardy Payne Studios

Studios at

Paterson, N. J.



BRANCH OFFICES: Richmond, Va.; Fort Worth, Texas; Los Angeles, Calif.  
MOSAIC STUDIOS: Venice, Italy

Inquiries Solicited . . Special Designs Furnished

### ANCIENT MYSTIC LAWS

ROSICRUCIANS OFFER  
MYSTIC TEACHINGS  
TO SEEKERS

The Rosicrucians! Described by Lord Lytton, Marie Corelli and scores of eminent authorities as the most illustrious fraternity of Sages preserving the great mystic knowledge of all ages. They offer through their interesting literature the key to the Arcane Teachings in modern language, to those anxious to master the laws of personal attainment. To the sincere seeker a copy of the "LIGHT OF EGYPT" will be sent free and without obligation. Merely address a letter in sincerity, asking for this copy.

LIBRARIAN No. M.C.  
AMORC TEMPLE  
SAN JOSE, CALIF.

### "ENTHRONING MOTHERHOOD" A Beautiful "Dramalogue" for MOTHER'S DAY

A complete service either with or without memory work—as simple or elaborate as local conditions dictate. Nothing more to buy.

"Enthroning Motherhood" . . . . . \$1.00 ALL  
"The Light of Life" (Memorial Day) 1.00 3 for  
"The Battle of Life" . . . . . 1.00 \$2.00

HADDON SERVICE, No. 164-C, Fairfield, Conn.

**WILSON**

**ROLLING PARTITIONS**



**Have a Separate Room for Each Class**

**D**IVIDE the large room into small ones at will. Heat and light only those rooms needed. Partitions roll out of way, overhead or sideways, when not in use. Suggestions shown in our booklet. Just ask for Catalog No. 27.

**THE J. G. WILSON CORPORATION**  
11 East 38th St., New York City  
Offices in all Principal Cities  
Established 1876

### BLESSING for the best Book Service

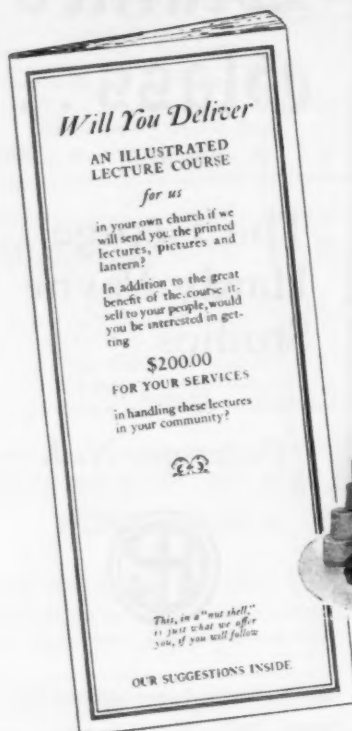
I buy, sell or exchange books. Highest prices paid; lowest prices asked for any book on any subject. Service and Catalogs free. No charge for postage. I can and will save you money.

Sell or trade in your old books for new ones.

"The House of Religious Books"

W. F. Blessing Company  
63 East Adams St., Chicago, Ill.

## Get this FREE Booklet



Contains the most remarkable offer you have ever received. It explains in detail how you may receive this complete National Pictures Service outfit *without the expenditure of a penny from your own church funds*, and at the same time provide an additional source of income. Unquestionably the most amazing and liberal plan ever presented.



The complete outfit includes special lectures, 2600 film slides, combination lantern for both glass and film slides, two volume syllabus, two sets of lenses and standard glass slide carrier, all packed in convenient carrying case. You need this outfit in your church work. Write for booklet today.

NATIONAL PICTURES SERVICE, INC.

Dept. B-4

Provident Bank Building

CINCINNATI, OHIO

## Sizes of Classrooms in New Church Buildings

By HENRY EDWARD TRALLE\*

ONE OF THE PRACTICAL problems that must have careful consideration in the planning of a new church building that includes provisions for religious education has to do with the sizes of classrooms.

A country-wide survey of competent opinion in America, and a thorough-going study of fifty of the newer representative church buildings that embody adequate facilities for religious education, yield the conclusions which constitute this article.

1. Every class, whatever its size, needs for its proper functioning a separate room of standard school-house construction. Each classroom should have walls that are plastered and as nearly sound-proof as possible with ample outside windows for lighting and ventilation, with a single hinged door opening into an assembly-room or into a corridor, with transom over door as an aid in ventilation, with a visualization-pane in the upper part of door for unobtrusive observation, with a service-box in wall for facility in handling of records and supplies, and with attractive interior trim, finish and furnishings.

2. Classes may properly be from two to three times larger in separate classrooms than when they meet in the same room with other classes. A teacher can teach fifteen juniors, for example, in a classroom to better advantage than he could handle five pupils of the same grade in the hubbub that prevails when from five to fifteen classes meet in the same room. In general, it may be said that public-school classes have been too large, and church-school classes too small, for the best educational results.

3. The usual average allowance of floor space in the classroom is eight square feet per pupil. More space may be desirable. Some leaders advise a considerably larger average of floor space, for the sake of greater freedom of movement on the part of pupils in connection with various project activities. An average allowance of eight square feet of floor space per pupil in the classroom will mean that a class of ten will require a room about eight by ten feet; a class of twelve, a room eight by twelve; a class of fifteen, ten by twelve; a class of eighteen, ten by fifteen; a class of twenty-five, twelve by seventeen; and so on in about these general proportions.

4. Sizes of classes and of classrooms are dependent in part on the ages and grades of pupils to be accommodated. The consensus of competent opinion would see fit to suggest the following sizes of classes, in both the Sunday sessions and the weekday sessions of the church school: (1) primary, ten to twelve pupils; (2) junior, twelve to fifteen pupils; (3) intermediate, fourteen to eighteen pupils; (4) senior, fifteen to twenty-five pupils; (5) young people, twenty to thirty pupils. There is no agreement as to desirable sizes of adult classes.

5. In a church school with a total attendance of more than three hundred, each departmental group should be subdivided into comparatively small class groups. In a small school, each department may be handled as a single class;

**\$3.00**  
Per Day  
and Up

**800**  
Rooms  
800 Baths

**Old Fashioned Hospitality  
in a Modern Setting**

In the Grand Central Section, 10 minutes from Penn. Station, near Times Square, Fifth Avenue shops and important commercial centres and theatres.

**Radio in Every Room**

Single Rooms \$3 to \$5 per day  
Double Rooms \$4 to \$6 per day

S. Gregory Taylor, President Oscar W. Richards, Manager

**HOTEL MONTCLAIR**  
402 TO 502 5TH  
AND LEXINGTON AVE  
NEW YORK CITY

\*From International Journal of Religious Education.



but, in larger schools, smaller classes are advisable, for the following reasons: (1) In the small class the pupils have greater opportunities for participation in project-activities. (2) In the smaller class, there is closer, more potent impact of teacher-personality upon pupil-personalities. (3) The helpful weekday contacts of the Sunday-school teacher with pupils are more feasible and helpful when the class is small. (4) In the smaller class, the more intimate problems of life may be discussed with greater freedom than in a large class. (5) A vital educational evangelism is more practicable in the small class. (6) Supervised lesson-study is more feasible when the group is small. (7) The small class group gives the pupils the benefits of two types of religious education, the training in class and the training in the assembly group, in the worship period.

6. *Comparatively larger classes in very large schools mean fewer teachers and therefore, possibly, better teachers.* The larger the school, the larger the classes may be within certain reasonable limits. The arguments for moderately small classes outweigh the probable advantages that might be involved in very large classes. The solution of the problem seems to lie in the direction of providing professionally trained departmental superintendents, or principals, to have charge of the large departmental groups, and to depend, for the most part, on voluntary, less highly trained, smaller group teachers working under the direction and supervision of the departmental heads.

7. *Any uncertainties which may exist in connection with the suitable sizes of classes are not of sufficient importance to justify delay in the construction of classrooms in a new building.* The theoretical objection based on the "inflexibility" of a church-school building of standard school-house construction has been found, in actual practice, to be without foundation, for the reason that the rooms are of various sizes, so that there is always a room for any desired use. The standard allowance of fifteen square feet of floor space per pupil, seven in assembly-room and eight in classroom, makes possible an expansion in numbers of about twenty per cent in case of need, with permanent partition construction. Furthermore, most of the partitions, though of the "permanent" type, could be moved if ever the conditions should change or if the ideals of educational leaders should so change as to make advisable larger or smaller rooms.

Congress has authorized appropriations of \$4,500,000 for a nation-wide celebration in 1932 of the two hundredth anniversary of the birth of George Washington. The commission having the matter in charge is composed of President Coolidge, chairman; Senator Fess, of Ohio, vice chairman; Senator Capper, of Kansas; Senator Glass, of Virginia; Senator Bayard, of Delaware; Representative Tilson, of Connecticut; Representative Byrns, of Tennessee; Vice President Charles G. Dawes; C. Bascom Slemp, of Virginia; the Speaker of the House, Nicholas Longworth; William Tyler Page, of Maryland, clerk of the House and executive secretary of the commission; and Mrs. Sherman, of Denver, Colo.

## LET US TELL YOU HOW TO GET MONEY AT A LOW COST

1909

*Twenty Years Successful  
Experience Raising Funds*

1929

No Cost or obligation for survey and analysis of  
your money problems

— Write today — Let us help you —

"IT'S OUR SYSTEM THAT GETS RESULTS"

### THE WARD SYSTEMS COMPANY

28 E. JACKSON BLVD.

CHICAGO, ILL.



Our catalog  
on request

## WASHINGTON'S Most Modern SCHOOLS

4800 Royal Folding Chairs in six Schools

One school at a time was equipped and they had plenty of opportunity between orders to test them in every possible way—THEY STOOD THE TEST.

Royal Folding Chairs are made with wood seat, upholstered or saddle formed steel seat.

Prices that only large production will allow.

Ask for our Free Trial Offer  
No Expense or obligation

### Royal Metal Mfg. Co.

"Metal Furniture since '97"

1130 South Michigan Blvd. CHICAGO

## CENTRAL UNIVERSITY INCORPORATED

September 23, 1896

Offers unique facilities to advanced students for the prosecution of studies in Mathematics, Literature, History, Philosophy, Sociology, Theology, Religious Education, and similar subjects. Ministers—or others who may be interested—are invited to write for Announcement of courses for Home Study, leading to degrees. The constant aim of the institution is the development of the intellectual and moral forces inherent in every individual to the end that such patron may go forth more fully equipped

for his or her work. With this object in view special courses are carefully planned for the purpose of supplying the particular instruction that will prove the greatest advantage to the student in his profession. Our students are found in every state and many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and thinkers. Address

CENTRAL UNIVERSITY (Dept. C.) Irvington, Indianapolis, Indiana, U.S.A.

## Classified—For Sale and Exchange

*The Market Place for Men, Ideas, Church Supplies and Service*

Rate for Advertisements inserted in this Department:  
Five cents per word; minimum charge, 75 cents

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, 626 Huron Road, Cleveland, O.

**Brother Pastor:**—Real Quality Stencils for your duplicator. Four Cents in Stamps for sample. Give name of machine. **George H. Boyce, Kokomo, Indiana.**

**Young People's Bureau.** Free information service. We aim to solve your personal problems and give any information you seek. All inquiries answered promptly by personal letter. Special consideration given to young people's Problems. Address: **Young People's Bureau, Box 177, Philippi, W. Va.**

**Are your Sunday evening services discouraging?** Try "Thirty Tested Programs," sixty pages of workable ideas, which hundreds of ministers have found helpful. Order from **Rev. J. Elmer Russell, Morgan Hall, Auburn, N. Y.** Price 50 cents. Stamps accepted.

**Stereopticon Slides**—"Story of Pilgrim Fathers," "Some Mother's Boy," "Moses," "Joseph," "David," "Paul," "Life of Christ," "Esther," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Ram's Horn, Cartoon," "Pilgrim's Progress," "Billy Sunday," "In His Steps," Numerous Evangelistic Sermons (illustrated). Slides made to order. Card brings complete list. **Willis P. Hume, Oberlin, Ohio.**

**Save 40% on your Revival Song Books**—I can supply Rodeheaver's Victorious Service Songs, Manila Binding only, \$15.00 a hundred. Round or shaped Notes. New. **M. T. Turner, 417 E. Grace Street, Richmond, Virginia.**

**"Wasteless System"**—Collection Envelopes. Low as 7 cents per carton. Write for samples, **Dufold-Trifold Envelope Co., Trenton, N. J.**

**Ministers are Saving Time and Money** by duplicating their own notices, calendars, circulars, briefs, outlines, etc. The duplicating process is simple, inexpensive, and absolutely satisfactory. Make neat, clear-cut copies. Lasts a year without refilling. Send two dollars in bill, or money order (no personal cheques) for this time and money-saving duplicating process. **Pine Tree Service Bureau, Dept. C. 100, P. O. 931, Portland, Maine.**

**Your Church Floor** can be covered with Government Standard Battleship Linoleum or Cork Carpet at a very reasonable figure; sanitary, durable and attractive. Full details on request. **Redington Co., Scranton, Pa.**

### Theological Books, Second-Hand

We buy, sell and exchange. Send us a list of the books you wish to sell or exchange. Catalog free.

**THE PRESBYTERIAN BOOK STORE**  
914 Pine Street - ST. LOUIS, MO.

**Multiplex Hammond Typewriters.** Two style type. New ribbon. Perfect condition. \$37.50. Satisfaction guaranteed. **Rev. J. Paul Foy, 116 Kenova St., Mt. Washington, Pittsburgh, Pa.**

**Wedding Books:** Upon request we will mail on 30 days' approval for examination at your own desk, samples of our **Marriage Certificates, and Bride's Books.** You will see new features not found in any other books; prices run from 15 to 60 c. You can see them for the price of a post card. **Paragon Publishing Co., Lexington, Ky.**

**Wanted:**—Used Pews. About Two Hundred Seatings. Give Description. **J. J. Braun, 6819 Olcott Ave., Chicago, Ill.**

**Church Calendars** and other church printing. We shall be glad to pass on to churches and ministers samples of such items which reach us. No cost. Send stamps for postage. **Church Management, 626 Huron Road, Cleveland, Ohio.**

**We need second hand Theological Books** immediately. Complete libraries, sets or single volumes. Send list of Authors and Titles. We will pay highest cash price or best exchange for other books. **J. L. Pinches Co., 5 No. Wabash Ave., Chicago, Ill.**

**Organ Factory Overstocked.** Right now one of America's best organ factories finds itself overstocked and will make substantial concessions in price to churches who apply at once for estimates. Modern, newly constructed organs with all equipment and installed in your church by experienced organmen. Quick action necessary. Write **A. E. Hawes, Straus Bldg., Chicago, Ill.**

**Shelf Worn Copies of "Greatness and Simplicity of the Christian Faith"** by Henry Churchill King. 199 pages. As long as the supply lasts, twenty cents. Send stamps. **Church World Press, 626 Huron Road, Cleveland.**

**Fifty Song Slides, \$1.00.** You make them. I furnish material and full instructions. Used personally for years. Absolute satisfaction. **David A. Johnson, Kearney, Nebraska.**

**One of the greatest catalogs** of second hand Theological books is now ready, containing one collector's complete library and the finest of Religious Literature. Send for free copy. **J. L. Pinches Co., 5 No. Wabash Ave., Chicago, Ill.**

**Printing Press and Accessories for Sale.** Bargain for church work. **Hunsinger Religious Service, Flat Rock, Ohio.**

**For Sale:**—Junior Multigraph, complete outfit, some extras. Used less than a dozen times. Cost \$250 new, will sell for \$100. **Rev. J. Edwards, Woodstock, Va.**

## TEACHERS—PARENTS



**YOU OUGHT TO KNOW THE FULL GOSPEL LINE OF SUNDAY SCHOOL SUPPLIES**

Fundamentally true to the Bible. A deeply Spiritual Exposition of the International Lessons. For Use In All Denominations.

Write for **Free Samples and Prices**

PLEASE ADDRESS ROOM 4

**THE CHRISTIAN ALLIANCE PUBLISHING CO.**  
THIRD and REILLY STS. HARRISBURG, PA.

### "Quiet Zone"

**Walls That Are Better Than Plastered Walls**

Yet Fold Out of Sight into Cabinets

**QUIET ZONE FOLDING WALL CO.**

Write for 16-page booklet

5716  
Euclid

**Folding Walls**

Cleveland  
Ohio

## \$ Money for You

in these worth-while

**Musical Entertainments for Every Occasion**

The Minister's Wife's New Bonnet  
The Minister's Wife Comes Back  
The Rev. Dayton Up to Date  
The Choirmaster  
A Rainy Afternoon (Ladies only)  
The Gypsy Picnic (Children's Playlet)

Our Offer: For 10c. mailing costs, we will lend any three copies for two weeks' examination, the ones not purchased to be returned.

**ARTHUR RADCLIFFE PUBLISHING CO.**  
Box 575, Millville, N. J.

## PIPE ORGANS



with remarkable  
tone quality

Expert Workmanship  
Dependable, Durable  
Most for your money

Continuous operation  
since 1865

**BENNETT ORGAN COMPANY**  
Rock Island, Ill.

## For Mother's Day

Write for our Samples of  
Invitations and Souvenir  
Cards, and make the  
Mother's Day Service in  
your church a real event.

THE  
**WOOLVERTON PRINTING CO.**  
Cedar Falls, Iowa

## Church Workers' Exchange

Stenographer-Secretary. Church and Business experience. Box "G", care Church Management.



# Equipment and Service Directory

For Street Addresses Consult Advertising Pages

## Acousticons and Amplifiers

Dictograph Products Corp.

## Architects

Chas. W. Bolton & Son  
A. A. Honeywell  
Morrison H. Vail

## Bells and Chimes

Cincinnati Bell Foundry Co.  
J. C. Deagan, Inc.  
Koehler-Lieblich Co., Inc.

## Bible Distributors

Glad Tidings Publ. Co.  
Thos. Nelson & Sons  
Oxford University Press

## Book Sellers

W. P. Blessing Co.  
Glad Tidings Publ. Co.  
Goodenough & Woglom  
Presbyterian Book Stores  
H. M. Shelley  
Chas. Scribner's Sons Co.  
Stockton Press  
M. E. & B. H. Willard

## Bowling Alleys

Brunswick-Balke-Collender Co.

## Bulletin Boards

Ashtabula Sign Co.  
H. E. Winter's Specialty Co.  
W. L. Clark Co., Inc.  
Wm. H. Dietz  
Rawson & Evans Co.  
The Pilgrim Press

## Church Furniture and Furnishings

American Seating Co.  
De Moulin Bros. Co.  
Denning Mfg. Co.  
Wm. H. Dietz  
Forbes Mfg. Co.  
Goodenough & Woglom Co.  
Manitowoc Church Furniture Co.  
Ossit Brothers  
Ostermoor & Co., Inc.  
Royal Metal Mfg. Co.  
Svoboda Church Furniture Co.  
H. E. Winters Specialty Co.

## Church Lighting

Curtis Lighting Co.  
Voigt Co.

## Church Music and Hymnals

Fillmore Music House  
Glad Tidings Publishing Co.  
Hope Publishing Co.  
Presbyterian Book Stores  
The Rodeheaver Co.  
Westminster Choir School

## Communion Service

Individual Communion Service Co.  
Thomas Communion Service Co.

## Duplicator and Mimeographs

The Heyer Duplicator Co., Inc.  
Pittsburgh Typewriter & Supply Co.

## Educational Institutions

Amore Temple  
Biblical Seminary  
Central University  
Chicago Theological Seminary  
Ithaca Conservatory and Affiliated Schools

## Electric Signs

Flexlume Corp.  
Rawson & Evans Co.

## Floor Coverings

Bonded Floors Co., Inc.  
Mohawk Carpet Mills

## Fund Raising

Presby. Dep't of Building Fund Campaigns  
H. H. Patterson  
Ward Systems Co.

## Insurance

Ministers' Casualty Union  
National Mutual Church Insurance Co.

## Memorial Tablets

Rawson & Evans Co.

## Motion Picture Projectors, Stereopticons and Supplies

Bausch & Lomb Optical Co.  
DeVry Corporation  
Film Library Associated Churches, Inc.  
International Projector Corp.  
Movie Supply Co.  
National Pictures Service  
Plymouth Film Corp.  
Society for Visual Education  
Victor Animatograph Co.

## Organs

Bennett Organ Co., Inc.  
Thos. V. Conner & Sons  
Hall Organ Co.  
Hinnens Organ Co.  
Geo. Kilgen & Sons, Inc.  
Maxey Barton Organ Co.  
M. P. Moller  
The Wm. Schuelke Organ Co.  
Skinner Organ Co.

## Organ Blowers

Spencer Turbine Co.

## Parish Papers

The Church Press  
The National Religious Press

## Partitions

Quiet Zone Folding Wall Co.  
J. G. Wilson Corp.

## Personal Service

Haddon Service

## Portable Buildings

Mershon & Morley Co.

## Printing

The J. R. S. Co.  
Woolverton Printing Co.

## Publishers

Church World Press, Inc.  
Christian Alliance Pub. Co.  
Cokesbury Press  
Glad Tidings Publishing Co.  
Hammond Publ. Co.  
Harper & Brothers  
Hope Publishing Co.  
Macmillan Co.  
Arthur Radcliffe Publ. Co.  
Oxford University Press  
Fleming H. Revell Co.  
H. M. Shelley, Publ.  
Standard Publ. Co.  
Chas. Scribner's Sons Co.  
Westminster Press  
M. E. & B. H. Willard

## Sunday School Supplies

Christian Alliance Pub. Co.  
Wm. H. Dietz  
Edwards Folding Box Co.  
Goodenough & Woglom Co.  
Hammond Publ. Co.  
Royal Metal Mfg. Co.  
The Sonophone Co.  
Standard Publ. Co.  
The Stockton Press

## Typewriters

Pittsburgh Typewriter & Supply Co.  
Young Typewriter Co.

## Vestments and Gowns

Cox Sons & Vining  
De Moulin Bros. Co.  
J. M. Hall, Inc.  
E. R. Moore Co.

## Windows

Clinton Glass Co.  
George Hardy Payne Studios  
Jacoby Art Glass Co.

## Writers' Service

Miller Literary Agency

## Relaxation

Choice Bits Collected From Here and There to Encourage Chuckles

### Smelted

"Now, boys," said the teacher, "can any of you tell me how iron was first discovered?"

"Yes, sir!" cried one.

"Well, my boy, explain it to the rest."

"I understood my father to say that they smelt it, sir."—Methodist Advocate.

### Composite Child

Visitor (speaking of little boy): "He has his mother's eyes."

Mother: "And his father's mouth."

Child: "And his brother's trousers."—Tit-Bits.

### Sardonically True

Little Girl (reading): "What is leisure, mamma?"

"It's the spare time a woman has in which she can do some other kind of work, dear."—The Herald of Gospel Liberty.

### Hearing By Ear

The Prodigy's Mother: "Of course, I know she makes little mistakes sometimes; but you see she plays entirely by ear."

The Prodigy's Uncle: "Unfortunately, that's the way I listen."

### Her Heart Smote Her

The curate of a very poor parish was showing a rich lady around, hoping to touch her heart and receive a substantial check for his people.

"We are now going through the poorest part of the place," remarked the clergyman, as the visitor's magnificent car turned slowly into a side street. "These people have little to brighten their lives."

"Oh, poor things!" sighed the wealthy woman sympathetically. Then turning to her chauffeur impulsively: "James, drive slower and switch on the headlights."—College Life.

### Fear

"I feel awfully anxious about my wife," said Jones to his friend; "she's out in this downpour of rain."

"Oh, she'll be all right, old man," answered Brown; "she'll find shelter in some store."

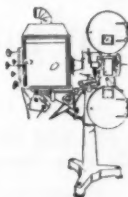
"Yes," sighed Black, "that's what makes me anxious. She's got ten dollars of mine."

## THE CHURCH PRESS

The Pastor's Printer  
LOSTANT, ILLINOIS

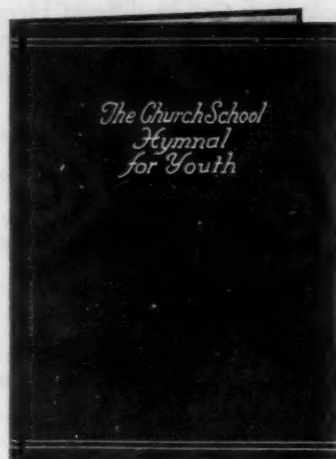
Produce: Parish Papers, Stationery, Sermon Outlines, Xmas Cards, Attendance Stimulators.

Ask for Catalog



**MOVIE EQUIPMENT.** Most complete stock in the U. S. Both New and Factory Rebuilt Moving Picture Machines, Screens, Booths, Opera Chairs, Spotlights, Stereopticons, Film Cabinets, Portable Projectors, M. P. Cameras, Generator Sets, Reflecting Arc Lamps, Carbons, Tickets, Mazda Lamps and Supplies. Send for Free Catalogue "G."

**MOVIE SUPPLY COMPANY**  
844 Wabash Ave., Chicago



# The Church School Hymnal for Youth

—Has Won Immediate Recognition and Approval—

A Forward Step in the Field of  
Graded Worship in the Church School

Some Spontaneous Reactions

## Book of High Order

"I have gone through the collection and have enjoyed doing so. At present we are well provided with hymn books for our various purposes, books of a high order such as this, but in an organization like ours we are likely to need new books at any time, and I shall keep this one particularly in mind."

Robert Freeman, Pasadena, California.

## A Great Improvement

"I believe it is one of the best books extant today, and I hope we may be able to introduce it into our churches and schools. It is a great improvement on much that has been pushed on the public in recent years."

Joseph Lyons Ewing, D. D., Rahway, N. J.

## A New and Good Idea

"Please accept my sincere thanks for the copy of your new Hymnal which you are good enough to have sent to me. It is beautifully printed and I notice what I should think will be a welcome feature to the many organists who will handle it, the many fragments of instrumental works which will be useful to them in accompanying the service."

"I used to have by me at the keyboard many ponderous volumes of Mendelssohn and Beethoven, Schubert, etc., to call from, when I needed to make these short selections, and this handy method of supplying them in the books, would have been of great service had it existed in my time."

"I congratulate you on the new and good idea, and again thank you for the volume."

Josiah Booth, London, England.

## A Splendid Work

"Allow me to say that of several books we considered this one as the best, and I congratulate you on having gotten out such a splendid work."

H. C. Gibson, Supt., Dubuque, Iowa.

## An Instant Hit

"A certain Director of Religious Education was in search of a hymnal for his young people's department. I let him have access to my copy and he and his constituency were so pleased with your new hymnal that his church immediately placed an order for one hundred copies through your local depository."

Abbott Book, St. Louis, Mo.

*Orchestration of The Church School Hymnal for Youth has been prepared for twelve instruments.*

FIRST VIOLIN AND C. MELODY SAXOPHONE

FIRST AND SECOND CORNETS

BASS AND E $\flat$  BARITONE SAXOPHONE

SECOND VIOLIN

TROMBONE

CELLO

E $\flat$  ALTO SAXOPHONE

CLARINET

B $\flat$  TENOR SAXOPHONE

\$2.00 each

Set of nine books—\$16.00

—Selling through—

## THE PRESBYTERIAN BOOK STORES

PHILADELPHIA  
1319 Walnut Street

NEW YORK  
156 Fifth Avenue

CHICAGO  
216 S. Wabash Avenue

NASHVILLE  
711 Church Street

ST. LOUIS  
914 Pine Street

SAN FRANCISCO  
234 McAllister Street

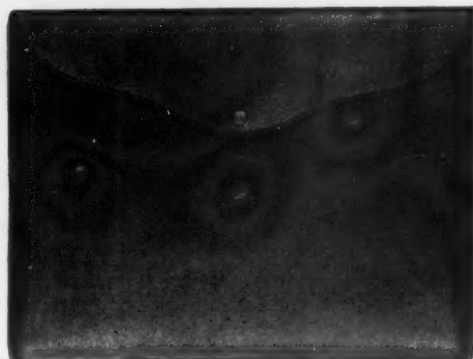
PITTSBURGH  
Granite Building



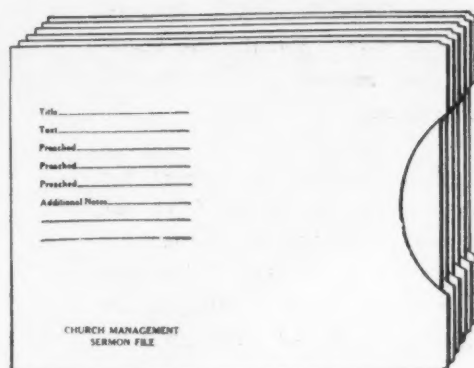
## And Now A Sermon Carrying Case

**T**HIS will be good news to the hundreds of ministers who are using *Church Management Sermon Envelopes* and to thousands of others who have been seeking some simple effective way of carrying a sermon without soiling the manuscript.

The case is made from black fabrikoid (looks like leather and is more durable, 9¾ x 13 inches in size. It was made of a size to accommodate the sermon envelope and will take the ordinary typewriter size sheet without folding. It is flexible and can be rolled and put in your bag eliminating the necessity of a heavy brief case. It is indispensable when you are driving or walking to your appointment.



### THE SERMON ENVELOPE



is made from heavy gray paper which will stand lots of hard usage. You need but one for each sermon. Front gives space and form for filing. It fits the ordinary business size filing case, a feature appreciated by ministers with modern office facilities.

### PRICES

*The Sermon Case* alone, postpaid, \$1.00  
1 Set of Sermon Envelopes (52 envelopes)  
\$1.25, postpaid

### COMBINATION OFFER

One Sermon Case and fifty-two Sermon Envelopes  
\$2.00, postpaid

... Address with Remittance ...

**CHURCH WORLD PRESS, INC.**

626 Huron Road

Cleveland, Ohio



**P**EOPLE are drawn to the church whose friendship and welcome is pictured by the brilliant words of a Flexlume Electric—as attractive by day, unilluminated, as by night with electric light shining thru the raised glass letters.

A color sketch of a handsome display in harmony with the architecture of your church and within the amount you should spend will be gladly submitted without obligation. Write FLEXLUME CORPORATION, 1916 Military Rd., Buffalo, N. Y.



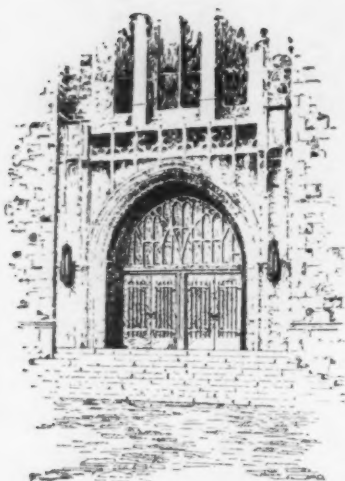
Sales and Service Offices in Chief Cities  
of U. S. and Can.

Factories at Buffalo, N. Y. and  
Toronto, Can.

## FLEXLUME

### ELECTRIC DISPLAYS

TUBE . . . GLASS LETTER . . .  
EXPOSED LAMP . . COMBINATIONS



# WESTMINSTER CHOIR \* SCHOOL

John Finley Williamson, Mus. D., Dean

(Formerly of Dayton, Ohio)-Undenominational

Now associated with

Ithaca Conservatory and Affiliated Schools

Ithaca, New York

**T**HE WESTMINSTER CHOIR SCHOOL is an institution which functions entirely in the service of the Church.

## *The Requirement for Entrance*

*Christian Character* is the first requirement of every student who enters the School, moreover only those will be admitted who have dedicated their lives to THE MINISTRY OF MUSIC IN THE CHURCH.

## *Better Music in the Church*

The director of the Westminister Choir School believes in one standard between the pulpit and the Choir Loft. God must be worshiped in "The Beauty of Holiness"—but as Dr. Vogt says, "God must also be worshiped in The Holiness of Beauty."

---

THE COURSES are three and four years in length and prepare students for Choir Conducting, Teaching, and responsible positions as Ministers of Music. The *Four Year Course* leads to the degree of Bachelor of Music (Mus. B.) The degree is conferred by and under the authority of the *Board of Regents of the University of the State of New York*. The degree course contains, besides the private and class musical instruction—Sixty credits of College Cultural Subjects.

THE TOURING CHOIR—made up of students in the Westminister Choir School—is now in Europe for a three months' tour.

*Dormitories—Gymnasium—Concert Hall*  
*Studio Buildings—Infirmary*

A CATALOG ON REQUEST

FALL TERM OPENS SEPTEMBER 19

790 Dewitt Park

WESTMINSTER  
CHOIR SCHOOL

Ithaca, New York